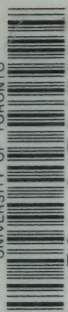



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Thucydides
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ΘΟΥΚΥΔΙΔΟΥ Β.

I-II
THUCYDIDIS II.

WITH COLLATION OF THE TWO CAMBRIDGE MSS.
AND THE ALDINE AND JUNTINE EDITIONS.

BY

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THE Notes to the Second Book of Thucydides were printed and had been finally revised by the Author himself as far as p. 284 (chap. 72) at the time of his decease. Unfortunately, he left no available copy for completing the work; nor had he carried beyond this point his collation either of the Cambridge Ms. N¹, or of the early printed editions of Aldus and Junta. It was his custom to compile the notes by instalments as they were required by the Printers; and thus the Publishers had to decide between the alternatives of supplying by another hand a commentary, both critical and exegetical, on the remaining thirty Chapters of this Book, or publishing the work, after the delay of more than three years, in a fragmentary form.

The object which the Author appears to have had primarily in view in his long-promised and anxiously expected edition of the whole of Thucydides was not so much the explanation of the Text, or the desire to throw some new light on obscure literary questions connected with the *Εὐγγραφὴ*, as to make a critical recension of it the vehicle for the discussion of minute points of scholarship, which he regarded as more or less interesting and important to advanced Students. His almost total silence

¹ It was not until the collation of T had been completed that Mr Shilleto's own collation of this Ms. came to hand, recorded on the margin of

his copy of Bekker's Edition. The two proved, on careful comparison, exactly the same in every particular.

about the popular and useful edition by Dr Arnold seems to show that he preferred Porson's method to that now generally approved by Classical Teachers and so ably carried out by Ernest Fr. Poppo. *Mere* explanation of the Author's meaning, except in idiomatic phrases of less obvious construction, he appears rather to shun than to endeavour to supply. He perhaps had a dislike to that kind of annotation now so much in vogue, which explains everything and leaves little or nothing for the Student's own inquiry and observation. Now, Dr Arnold was one of the very first to break through the old scholastic traditions, by substituting geographical and historical inquiries for (or rather, by combining these with) purely grammatical and syntactical illustrations.

In this respect it is obvious that the continuation of a work so nearly completed by the Author himself should be allowed (as far as possible) to retain the same general character, without any effort for a closer uniformity. Any attempt to imitate either his style or his method would probably have proved unsuccessful, and would certainly have been quite out of place. All therefore that has been aimed at is such a continuation of the commentary which he left, as would make an Edition of this most interesting Book not merely a fragmentary record of an eminent Scholar's labours upon it, but a complete work available for the Lecture-room or for private study.

The University having kindly allowed the leisurely use of the two valuable Mss. (N and T), and also of the two earliest printed Editions, the collations of the remaining chapters have been completed with the same care and fidelity which the Author has shown in carrying out his part of the work.

ΘΟΥΚΥΔΙΔΟΥ ΕΥΤΓΓΡΑΦΗΣ

B.

I. Ἀρχεται δὲ ὁ πόλεμος ἐνθένδε ἤδη Ἀθηναίων καὶ Πελοποννησίων καὶ τῶν ἐκατέροις ξυμμάχων, ἐν ᾧ οὔτε ἐπεμύγνυντο ἔτι ἀκηρυκτὶ παρ' ἀλλήλους καταστάντες τε ξυνεχῶς ἐπολέμουν· γέγραπται δὲ ἐξῆς ὡς ἕκαστα ἐγίγνετο κατὰ θέρος καὶ χειμῶνα.

Θουκυδίδου ξυγγραφῆς τὸ δεύτερον litt. min. N. Θουκυδίδου συγγραφῆς δεύτερον litt. min. T. ΘΟΥΚΥΔΙΔΟΥ ΕΥΤΓΓΡΑΦΗΣ ΔΕΥΤΕΡΑΣ Α. ΘΟΥΚΥΔΙΔΟΥ ΕΥΤΓΓΡΑΦΗΣ ΔΕΥΤΕΡΑ. ΘΟΥΚΥΔΙΔΟΥ ΕΥΤΓΓΡΑΦΗ Β. J.

I. καὶ ἐκ τῶν T. οὗτ' T. ἀκηρυκτεῖ T.A.J. vulg. ut vid. pl. omn. libri. ἀκηρυκτὶ corr. N. (i fuit ἀκηρυκτεῖ) (De V. tac. Ad. de F.H. tac. Ba.). ἀκηρυκτὶ Bekk. Porpo. ^{τες} καταστάν' N. (supraser. op. m. ead. litt. minutoribus). τὲ N.T. καὶ corr. N. (αὶ m. r. diserte ξ pr. m. fuit ξ κατὰ hoc quoque ser. per compend.).

I. κατὰ θέρος καὶ χειμῶνα. In the hopelessness of dividing the year into months, intercalation being fixed so arbitrarily, and no two Grecian communities having uniformity of name perhaps not of length of month, Th. seems to have hit upon the best possible division of the year, and has taken to himself credit for his precision, v. 20. In his time there was a twofold division of the year, *summer* and *winter*, either equal to half a year, ἐξ ἡμισείας ἐκατέρου τοῦ ἐνιαυτοῦ δύναμιν ἔχοντος. Neither *spring* nor *autumn* was yet technically speaking a *season*. In fact *ἔαρ* (*ἤρως*) was, as its very name indicates, the *early* (cp. *ἥρι* "in the morning, *early*

in the day," *ἡριγένεια* Homer, Theocr.), i. e. early part of the year, and so used only with *θέρους*, the *first* half, or found absolutely e.g. 2, 1. The autumnal part of the year bears the name of *φθινόπωρον* or *μετόπωρον*, and from the expression περὶ δὲ τὸ φθινόπωρον τοῦ θέρους τούτου II. 31, 1 belonged to *summer*. It is probable that *spring* and *autumn* as being subordinate were of indeterminate length in the conception of Th. and his contemporaries. The two grand divisions of the year began, the one at the vernal equinox ("while the sun in Aries rose"), the other at the autumnal equinox ("Libra die somnique pares ubi fecerit horas"). That such was the

II. τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακοντούτεις σπονδαὶ αἱ ἐγένοντο μετὰ Εὐβοίας ἄλωσιν τῷ δὲ πέμπτῳ καὶ δεκάτῳ ἔτει, ἐπὶ Χρυσίδος ἐν Ἀργεὶ τότε πεντήκοντα δυοῖν δέοντα ἔτη ἱερωμένης, καὶ Αἰνησίῳ ἐφόρου ἐν Σπάρτῃ, καὶ Πυθοδώρου ἔτι δύο μῆνας ἄρχοντος Ἀθη-

II. μετ' εὐβ. A.J. vulg. Bekk. Poppo. μετὰ N.T.V. (coll. Ad. Vol. II. p. 439) F. (teste Ba. tac. Br.) H. χρυσίδος corr. N. (alt. σ m. r.). σπάρτῃ N. (lit. inter

division of Th. is not only clear from autumn being reckoned part of summer, but is further confirmed by IV. 117, 1 ἅμα ἤρι τοῦ ἐπιγιγνομένου θέρους εὐθὺς ἐκεχειρίαν ἐποίησαντο ἐνιαύσιον, compared with 118, 7 τετράδα ἐπὶ δέκα τοῦ ἐλαφβολιῶνος μηνός, and V. 20, 1 ἅμα ἤρι ἐκ Διονυσίων τῶν ἀστικῶν, compared with 19, 1 ἐλαφβολιῶνος μηνός ἔκτῃ φθινοῦτος. By reference to Ideler, Dritte Tafel α, p. 34, appended to Passow's Gr. Lexicon Tom. II., if my computation be correct, the former date is April 7 B.C. 423, the latter April 13 B.C. 421. Modern astronomers, acknowledging four divisions of the year of equal length, follow the Zodiacal rule, and make spring and autumn respectively begin at the equinoxes, summer and winter respectively at the solstices. "The poets and the farmers, who have a much better right than the astronomers to settle the meaning of these terms for common use" (I use the words of a writer in Penny Cyclop. WINTER, SPRING, SUMMER, AUTUMN), determine the astronomical beginnings to be middles, mid-spring, mid-summer, and so on. Plin. N. Hist. II. 47 = 122 ... 125 follows the poetic and popular arrangement, 122 Ver ergo aperit navigantibus maria, cujus in principio Favonii hibernum molliunt caelum sole Aquari XXV optinente partem... is dicit sextus Februarias ante idus. This very nearly coincides with Ovid. Fast. II. 148 a Zephyris mollior aura venit. Quintus ab aequoreis nitidum jubar extulit undis Lucifer, et primi tempora veris erunt (though with characteristic carelessness he places mid-spring on the day of the setting of Aries April 25. Sex ubi quae restant luces Aprilis habebit; In medio cursu tempora veris erunt. IV. 901). So Verg. Georg. I. 43 vere

novo, gelidus canis cum montibus umor Liquitur, et Zephyro putris se gleba resolvit, where there seems to be some confusion in the comment of Servius. Plin. 123 dat aestatem exortus Vergiliarum...sex diebus ante Mai idus. Plin. 124 does not fix the beginning of autumn, but 125 does fix that of winter; post id (autumni 124) aequinoctium diebus fere quattuor et quadraginta Vergiliarum occasus hiemem inchoat, quod tempus in III. idus Novembris incidere consuevit.

II. ἱερωμένης not present participle of ἱεράομαι, the existence of which word in Attic writers though acknowledged by Lexicons I somewhat doubt, but perfect of ἱερόμαι, ἐμὸν τραφεὺς τε καὶ καθιερωμένος Aesch. Eum. 304, which I quote as giving me occasion to protest against a teaching that ἱρὸς is admissible for ἱερὸς in an Iambic Senarius. I have six instances where metre demands ἱερὸς. Soph. Phil. 943, Eur. Ion. 1317 (I grant that this line may be interpolated), Herc. F. 922, Bacch. 494, Phoen. 840, Iph. T. 1452. The perfect expresses "she had been consecrated and still was." So ἡτιμωμένος, ὥστρακισμένος, said of such as have been and still are... (See on I. 135, 3). ἱρᾶται in Herod. II. 35 and 37 is not "sacerdos est," but "sacerdos fit."—ἔτι δύο μῆνας ἀρχοντος can mean nothing but "having two months yet to complete his office," and, as 4, 2 τελευταῖος τοῦ μηνός says, in the last quarter of the month, the tenth month Munychion. But this creates a fearful chronological perplexity. Munychion ended B.C. 431, May 7—I have before me Ideler, and hope I have carefully computed—quite a month later than ἅμα ἤρι ἀρχομένῳ (see ch. I). Again, the invasion of Attica is spoken

ναίοις, μετὰ τὴν ἐν Ποτιδαίᾳ μάχην μηνὶ ἔκτω καὶ ἅμα
 ἡρι ἀρχομένῳ, Θηβαίων ἄνδρες ὀλίγῳ πλείους τριακοσίων
 (ἡγούντο δὲ αὐτῶν Βοιωταρχοῦντες Πυθάγγελός τε ὁ Φυλεί-
 δου καὶ Διέμπορος ὁ Ὀνητορίδου) ἐσῆλθον περὶ πρῶτον
 ὕπνον ξὺν ὅπλοις ἐς Πλάταιαν τῆς Βοιωτίας οὔσαν Ἀθη-
 ναίων ξυμμαχίδα. ἐπηγάγοντο δὲ καὶ ἀνέωξαν τὰς πύλας
 Πλαταιῶν ἄνδρες Ναυκλείδης τε καὶ οἱ μετ' αὐτοῦ, βουλό-
 μενοι ἰδίας ἔνεκα δυνάμεως ἄνδρας τε τῶν πολιτῶν τοὺς
 σφίσιν ὑπεναντίους διαφθεῖραι καὶ τὴν πόλιν Θηβαίοις προσ-
 ποιῆσαι. ἔπραξαν δὲ ταῦτα δι' Εὐρυμάχου τοῦ Λεοντιά-
 δου, ἀνδρὸς Θηβαίων δυνατωτάτου· προΐδόντες γὰρ οἱ Θη-
 βαῖοι ὅτι ἔσοιτο ὁ πόλεμος, ἐβούλοντο τὴν Πλάταιαν ἀεὶ
 σφίσιν διαφόρον οὔσαν ἔτι ἐν εἰρήνῃ τε καὶ τοῦ πολέμου

ρ et τ). δ' *mēnas* speciose conjicit Krueger. Vid. ad. 57, 4. ὀλίγῳ corr. N. (ω m. r.

ὀλίγο diserte pr. m. fuit ὀλίγον). πλεί^{ους} corr. N. (ει^{ους} m. r.). φιλήδου T. φυλίδου A.J. vulg. φυλείδου N.V.F.H. al. διέμπορος corr. N. (ιέ post lit. m. r. fuit op. διέμπορος).

§ 2. ἐπιγάγοντο (sic) T. πλαταιέων A.J. vulg. πλαταιῶν N.T.V.F. ("sed a man. rec. corr. πλαταιέων" Ba. tac. Br.) pl. omn. Be. ναυκλείδης τε et ἄνδρας τε N.T.

§ 3. θηβαίῳ N. βαίων T. (supraser. m. ead.). θ^ηβαῖοι T. (supraser. m. ead.). ἡβού-
 λοντο T. pl. omn. Be. (de F.H. tac. Ba.) A.J. vulg. Bekk. ἐβούλοντο N.V. εἰρήνῃ τε
 N.T. μήπου φανεροῦ A.J.

of II. 19, 1 as taking place ὁδοκοστῇ μάλαστα ἡμέρᾳ after the occupation of Plataea, i.e. with our text considered pure, nearly the end of July. How can this be reconciled with the statement v. 20, 1 ἡ ἐσβολὴ ἡ ἐς τὴν Ἀττικὴν καὶ ἡ ἀρχὴ τοῦ πολέμου τοῦδε ἐγένετο very few days before or after Elaphebolion 25, which I have attempted to identify with April 13? Making all due allowance for the looseness of Th. II. 19, 1, who perhaps meant by ἐσβαλον, "made active use of the ἐσβολή," and for the length of time certainly wasted during the stay at Oenoe after the ἐσβολή had really been made into Attica, still some days, a week or two at least, would be required for the mastering of the contingents ch. 10, and this would bring the first act of the invasion, the advance to Oenoe, to the middle of May at least, i.e. more than a month after April 13. I once thought Krueger's ingenious conjecture, δ' for δύο, had solved or nearly

solved this Gordian knot, but I now fear that it comes under the ban of the proverb *μὴ κακοῖς ἰὼ κακὰ*, for besides other difficulties, it gives a month too early for ἅμα ἡρι ἀρχομένῳ. Another conjecture will be mentioned on 19, 1, equally ingenious, but I fear equally unmanageable. I confess myself at fault, and neither see how any compromise between the Metonic cycle and the months *κατὰ σελήνην* (II. 28) will help us, nor how we can arrive at the date of the battle of Potidaea, which might have thrown light upon the matter to us, as μετὰ τὴν ἐν Ποτιδαίᾳ μάχην μηνὶ ἔκτω may have done to those who first read the history.

§ 3. ἔπραξαν κ.τ.λ. "This intrigue they carried on through &c."—*δυνατωτάτου*: political meaning, as I. 115, 5, 126, 3; τὸ πλῆθος was loyal to Athens, and the Thebans of this day, with whom the Plataean anti-Athens party was acting, were clearly, if not under a *δυναστεία* ἀνδρῶν ὀλίγων (as when they me-

4 μήπω φανεροῦ καθεστῶτος προκαταλαβεῖν. ἦ καὶ ῥᾶον
5 ἔλαθον ἐσελθόντες, φυλακῆς οὐ προκαθεστηκυίας. θέμενοι δὲ
ἐς τὴν ἀγορὰν τὰ ὄπλα τοῖς μὲν ἐπαγομένοις οὐκ ἐπέιθοντο
ὥστ' εὐθὺς ἔργου ἔχεσθαι καὶ ἰέναι ἐς τὰς οἰκίας τῶν ἐχθρῶν,
γνώμην δὲ ἐποιοῦντο κηρύγμασί τε χρήσασθαι ἐπιτηδείους
καὶ ἐς ξύμβασιν μᾶλλον καὶ φιλίαν τὴν πόλιν ἀγαγεῖν, καὶ
ἀνείπεν ὁ κήρυξ, εἴ τις βούλεται κατὰ τὰ πάτρια τῶν πάν-
των Βοιωτῶν ξυμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὄπλα,
νομίζοντες σφίσι ῥαδίως τούτῳ τῷ τρόπῳ προσχωρήσειν
τὴν πόλιν.

III. οἱ δὲ Πλαταιῆς ὡς ᾗσθοντο ἔνδον τε ὄντας τοὺς
Θηβαίους καὶ ἐξαπιναιῶς κατειλημμένην τὴν πόλιν, καταδεί-
σαντες καὶ νομίσαντες πολλῶ πλείους ἐσελληλυθέναι (οὐ γὰρ
ἐώρων ἐν τῇ νυκτὶ) πρὸς ξύμβασιν ἐχώρησαν καὶ τοὺς λόγους
δεξάμενοι ἡσύχαζον, ἄλλως τε καὶ ἐπειδὴ ἐς οὐδένα οὐδὲν

§ 4. ῥᾶον hic N. ῥαδίον F. (teste Br. tac. Ba.).

§ 5. ἐπαγομένοις corr. N. (lit. supra ε corr. spir. α corr. γο supr. m. r. fuisse videtur ἐπομένοις). ἐπαγομένοις F. "sed manus corrigitt ἐπαγαγομένοις" Ba. (tac. Br.). τε (post κηρύγμασι) om. N.V. κήρυξ T.A.J. Bekk. πρία T. πάτρια corr. N. (ia m. ead.). προσχωρήσειν corr. N. (acc. et ein fuit προσχωρήσαι).

III. Πλαταιεῖς N.T.V.F. (tac. Br.) H. al. A.J. Πλαταιῆς vulg. ἔνδον τε N.T. σε ἐλληλυθέναι corr. N. (add. spir. post lit. supraser. m. r. Fuit ἐλληλυθέναι).

dized III. 62, 4), yet under an aristocratic form of government. See v. 31, 6.—*ἔτι ἐν εἰρήνῃ τε...* "still while peace was continuing and when the war was not yet openly settled into."

§ 4. *ἦ ῥᾶον*: *ἦ καὶ μᾶλλον* is a favourite expression of Th. I. 11, 3, on which Krueger quotes I. 25, 5, III. 13, 2, IV. 1, 3, 103, 2, also this passage. The comparative is omitted by Dem. Mid. p. 577 § 194 *ἦ καὶ γελοῖα εἶναι τὰ νῦν οἶμαι δάκρυα εἰκότως ἂν αὐτοῦ δοκοίη*.

§ 5. *τοῖς ἐπαγομένοις*, "the inviters." See on 5, 9.—*τίθεσθαι παρ' αὐτοὺς τὰ ὄπλα*. I transcribe words from a now forgotten pamphlet of mine, having no doubt of the accuracy of the remarks therein given. 'If Arnold's interpretation is to be strained, if the proclamation of the Theban herald in II. 2, or of the Athenian in IV. 68, conveyed a summons to literally pile arms, of course it cannot

be maintained. Is it not rather a *symbolical* expression somewhat analogous to our "cast in your lot among us," in fact a synonyme of *προσχωρεῖν*? Is it not in this sense that Plato says, *αὐτὸ (τὸ θυμοειδὲς) ἐν τῇ τῆς ψυχῆς στάσει τίθεσθαι τὰ ὄπλα πρὸς τοῦ λογιστικοῦ*? (IV. Republ. 440 E). And so I believe in all passages where it occurs with *ὑπέρ τινος*, as in Demosth. Mid. p. 561 § 185 [=§ 145]; Aeschin. Timarch. p. 5 St. = 55 R.; or *πρὸς τινος*, as in the Platonic passage; or *παρὰ τινος*, as in Thuc. II. 2; or *μετὰ τινος*, as in Thuc. IV. 68; we may safely translate, "to take our stand with one." The herald might equally say "come and join *them* (*eos*)," or "come and join *us* (*se*)." It seems therefore here immaterial whether we read *αὐτοὺς* or *αὐτούς*.—*προσχωρήσειν*: see on 82, 6.

III. *ἐς οὐδένα κ.τ.λ.* Cp. IV. 51 *ὑποπτ-*

² ἐνεωτέριζον. πράσσοντες δέ πως ταῦτα κατενόησαν οὐ πολ-
 λούς τοὺς Θηβαίους ὄντας καὶ ἐνόμισαν ἐπιθέμενοι ῥαδίως
 κρατῆσαι τῷ γὰρ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν
³ τῶν Ἀθηναίων ἀφίστασθαι. ἐδόκει οὖν ἐπιχειρητέα εἶναι,
 καὶ ξυνελέγοντο διορύσσοντες τοὺς κοινούς τοίχους παρ' ἄλ-
 λήλους, ὅπως μὴ διὰ τῶν ὁδῶν φανεροὶ ᾧσιν ἴοντες, ἀμάξας
 τε ἄνευ τῶν ὑποζυγίων ἐς τὰς ὁδοὺς καθίστασαν, ἢ ἀντὶ
 τείχους ἦ, καὶ τᾶλλα ἐξήρτυον ἢ ἕκαστον ἐφαίνετο πρὸς τὰ
⁴ παρόντα ξύμφορον ἔσεσθαι. ἐπεὶ δὲ ὡς ἐκ τῶν δυνατῶν ἔτοιμα
 ἦν, φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον ἐχώρουν ἐκ
 τῶν οἰκιῶν ἐπ' αὐτούς, ὅπως μὴ κατὰ φῶς θαρσαλεωτέροις
 οὖσι προσφέρωνται καὶ σφίσιν ἐκ τοῦ ἴσου γίνωνται, ἀλλ'
 ἐν νυκτὶ φοβερώτεροι ὄντες ἥσους ᾧσι τῆς σφετέρας ἐμπει-

§ 2. In κρατῆσαι omnes consentiunt. Facile ἂν potuit hic post ἐνόμισαν et
 v. 22, 1 post ἔφασαν excidere. Interim in vulg. acquiesco. πλαταιῶν pr. N.
 πλαταιῶν corr. N. (e add. m. r.). πλαταιῶν vulg. A. J. de F. tac. Ba. et Br. de H.
 tac. Ba. de V. tac. Ad. πλαταιῶν T. Ad versiculum -μισαν.... πλαταιῶν, γρ.
 αττικῶν N. marg. m. r. οὐ βουλομένῳ N. οὐ βουλομένοις N. marg. m. r.

§ 3. διορύσσειντες (?) T. (supr. m. ead.). τοίχους N. J. τείχους V. ἀμάξας τὲ N. T.
 τ' ἄλλα N. T.

§ 4. ἔτοιμα Bekk. περὶ ὀρθρον F. (teste Br.) al. Be. προσφέρουντο A. προσφέ-
 ρωντο (sic) J.

§ 5. προσεβάλλοντο δ' N. V. προσέβαλλον T. F. H. (si interpr. recte silent.
 Baueri) pler. Be. A. J. vulg. προσέβαλον Schol. ut videtur, nam interpretatur προσ-

ευσάντων ἐς αὐτοὺς τι νεωτεριεῖν, corre-
 sponding to words which follow μηδὲν
 περὶ σφᾶς νεώτερον βουλεύσειν. There
 such as retain αὐτοὺς are wrong in
 thinking that ὑποψίαν ἔχειν ἐς τινα jus-
 tifies ὑποπτέειν ἐς τινα.

§ 2. ἐνόμισαν...κρατῆσαι. See I. 26, 5.
 I venture to translate "they thought to
 overpower them." IV. 127, 1 νομίσαντες
 φεύγειν τε αὐτὸν (that he was in flight) καὶ
 καταλαβόντες διαφθεῖρειν (to destroy him),
 Arist. Nic. Eth. III. 11 = 8, 13 διὰ τὸ
 οἶσθαι κράτιστοι εἶναι (that they are)
 καὶ μηδὲν ἀντιπαθεῖν (think to, expect to,
 &c.). "I did not think to shed a tear
 in all my miseries," is an example of
 our sometime similar idiom.

§ 3. ἐπιχειρητέα: see for this and § 4
 ἔτοιμα note on I. 7.—ἢ ἀντὶ τείχους
 ᾗ: "that it (the fact of so doing) might

serve for a wall barricade." This is less
 licentious than the notion that Th. had
 in his thought ἄρματα, which probably
 he would not even in thought have
 identified with ἄμαξαι. So I understand
 IV. 9, 2, σφίσι δὲ τοῦ τείχους κ.τ.λ. "as
 their wall was least strong in this part,
 he expected it (such circumstance) to
 allure them, &c."

§ 4. φοβερώτεροι: usually "formida-
 ble," here clearly) (θαρσαλεωτέροις, and
 so "more timid." Cp. Xenoph. Cyrop.
 III. 3, 9 ἐκείνους μὲν φοβερωτέρους ποιή-
 σομεν, ἡμᾶς δὲ αὐτοὺς θαρραλεωτέρους,
 Soph. Oed. T. (Poppo inadvertently says
 Aut.) 153 φοβερὰν φρένα δέματι πάλλων.
 Formidolosus has both meanings in
 Latin. In Eur. Troad. 1300 μαλερὰ
 μέλαθρα πυρὶ κατάδρομα I think μαλερὰ
 is passive.

5 ρίας τῆς κατὰ τὴν πόλιν. προσέβαλλόν τε εὐθύς καὶ ἐς χεῖρας ἦσαν κατὰ τάχος.

IV. οἱ δ' ὥς ἔγνωσαν ἡπατημένοι, ξυνεστρέφοντό τε ἐν σφίσιν αὐτοῖς καὶ τὰς προσβολὰς ἣ προσπίπτουεν ἀπεω-
2 θοῦντο. καὶ δις μὲν ἦ τρίς ἀπεκρούσαντο, ἔπειτα πολλῶ
θορύβῳ αὐτῶν τε προσβαλλόντων, καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν ἅμα ἀπὸ τῶν οἰκιῶν κραυγῇ τε καὶ ὀλολυγῇ χρω-
μένων, λίθοις τε καὶ κεράμῳ βαλλόντων, καὶ ὑετοῦ ἅμα διὰ
νυκτὸς πολλοῦ ἐπιγενομένου, ἐφοβήθησαν καὶ τραπόμενοι
ἐφυγον διὰ τῆς πόλεως, ἄπειροι μὲν ὄντες οἱ πλείους ἐν
σκοτῶ καὶ πηλῶ τῶν διόδων ἣ χρῆ σωθῆναι (καὶ γὰρ τελευ-
τῶντος τοῦ μηνὸς τὰ γιγνόμενα ἦν), ἐμπείρους δὲ ἔχοντες
τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν, ὥστε διεφθείροντο οἱ πολ-
3 λοί. τῶν δὲ Πλαταιῶν τις τὰς πύλας ἣ ἐσῆλθον καὶ αἵπερ
ἦσαν ἀνεωγμέναί μόναι, ἔκλῃσε στυρακίῳ ἀκοντίου ἀντὶ

έπεσον, Bekk. Poppo. Si quid video, imperfectum melius sequente ἐς χεῖρας ἦσαν, non ἦλθον. ἦσαν hic N. κατατάχος A.J.

IV. οἱ δ' A.J. ἐξηπατημένοι A.J. vulg. ἡπατημένοι N.T.V.F.H. pl. omn. Be. ξυνεστρέφοντο pr. N. ξυνεστρέφοντο corr. N. (σ add. m. ead.).

§ 2. προσβαλλόντων omn. Be. (de F. et H. tac. Ba. de V. tac. Ad.) Poppo. A. vulg. προσβαλλόντων N.T. fort. al. J. Cum Bekkero recepi. λίθοις τὲ corr. N. (pr. i m. ead. vid.). λίθοις τὲ T. σκότει N.V. lectio non temere repudianda. οἱ πολλοὶ omnes ut vid. praeter unum librum. Ego reposui: vid. not. ad § 4.

§ 3. τῶν δὲ A.J. vulg. Bekk. τῶν τε N.T.V.F. (tac. Ba.) H. πλαταιῶν N.T.V.A.J. vulg. op. pl. omn. τις N.T.A.J. vulg. μόναι om. A.J. ἐκλείσε libri pl. omn.

§ 5. "They were commencing the attack at once and coming to close quarters."

IV. ἀπεωθοῦντο "kept driving off before them." In § 2 ἀπεκρούσαντο, "succeeded in repulsing them."

§ 2. κραυγῇ τε καὶ ὀλολυγῇ: τε καὶ probably means *either...or* (see on i. 82, 2), κραυγῇ belonging to οἰκετῶν, and ὀλολυγῇ to γυναικῶν in accordance with the figure called *chiasmus*. Pollux i. 28 says, ὀλολῦσαι καὶ ὀλολυγῇ χρῆσθαι ἐπὶ γυναικῶν. See Spanheim Observ. in Callim. Tom. ii. p. 478 foll., 646, or Blomf. Gl. Aesch. Sept. Th. 254. κραυγῇ: a word objected to by Atticists as Hellenistic for κεκραγμός. It occurs however elsewhere in Thuc. and several times in Euripides and in the Attic Orators. [κεκραγμός and κέκραγμα, I remark in passing, are strangely formed

words, but as such strongly opposed to the existence of the *present* κράζω in pure Attic. I have long suspected that Aristoph. in Equit. 287 himself gave the vastly more sonorous κατακεκράξομαι κεκραγώς.]—διόδων ἦ, as § 3 τὰς πύλας ἦ, Plat. Phaedr. 255 c διὰ τῶν ὁμμάτων ἰόν, ἦ πέφυκεν ἐπὶ τὴν ψυχὴν ἵνα. In these passages and many more that might be cited ἦ *adverbiascit*. So *qua* in Latin not rarely. I quote one example Cicer. Caecin. 8, 21 "ad omnis introitus *qua* adiri poterat." So ἀνθ' ὅτου after a *feminine* antecedent. Soph. Oedip. Col. 967 ἀμαρτίας ... ἀνθ' ὅτου (*cur, quare, not propter quam*, else ἥστινος); Eur. Iph. T. 926 ἦ δ' αἰτία τίς ἀνθ' ὅτου κτείνει πόσιν; Lys. xii. § 2 p. 120 St. = 383 R. ἥτις ἦν αὐτοῖς πρὸς τὴν πόλιν ἐχθρὰ ἀνθ' ὅτου τοιαῦτα ἐτόλμῃσαν.

§ 3. ἐκλῃσε κ.τ.λ., *spiked*, as we say

βαλάνου χρησάμενος ἐς τὸν μοχλόν, ὥστε μηδὲ ταύτη ἐτι
 4 ἔξοδον εἶναι. διωκόμενοί τε κατὰ τὴν πόλιν οἱ μὲν τινες
 αὐτῶν ἐπὶ τὸ τεῖχος ἀναβάντες ἔρριψαν ἐς τὸ ἔξω σφᾶς
 αὐτοὺς καὶ διεφθάρησαν οἱ πλείους, οἱ δὲ κατὰ πύλας ἐρή-
 μους γυναικὸς δούσης πέλεκυν λαθόντες καὶ διακόψαντες τὸν
 μοχλὸν ἐξῆλθον οὐ πολλοὶ (αἰσθησις γὰρ ταχεῖα ἐπεγένετο,)
 5 ἄλλοι δὲ ἄλλη τῆς πόλεως σποράδην ἀπώλλυντο. τὸ δὲ
 πλείστον καὶ ὅσον μάλιστα ἦν ξυνεστραμμένον, ἐσπίπτου-
 σιν ἐς οἶκημα μέγα, ὃ ἦν τοῦ τείχους καὶ αἱ πλησίον θύραι
 ἀνεωγμένα ἔτυχον αὐτοῦ, οἰόμενοι πύλας τὰς θύρας τοῦ
 6 οἰκήματος εἶναι καὶ ἀντικρυς δίοδον ἐς τὸ ἔξω. ὀρώντες δὲ
 οἱ Πλαταιῆς αὐτοὺς ἀπειλημμένους ἐβουλευόντο εἴτε κατα-
 καύσωσιν ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι

vulg. *στυρακίω* corr. N. (i m. ead. neene p. 1.). ἀκοντί^{ου} T. (supraser. m. ead.). *μηδὲ*
 N.V.H. *μηδε* A.J. *μη* T. *ἐτι* om. T.

§ 4. διωκόμενοι δὲ A.J. vulg. Bekk. διωκόμενοι τε N.T.V.F. (tac. Ba.) H. al. *εἰς*
 τὸ ἔξω N.V. οἱ δὲ T. ἀπώλλυντο T. (supraser. m. ead.). ἀπόλλυντο (sic) J.

§ 5. ξυνεστραμμένον corr. N. (ξυν m. r.). *εἰς οἶκημα* T. αἱ θύραι A.J. vulg. αἱ
 πλησίον θύραι N.T.V.F.H. ("linea subducta notatum erat" Ba.) pl. Be. Placet
 Haasii conjectura sic locum ordinantis τοῦ τείχους πλησίον, καὶ αἱ θύραι... Lucubr.
 p. 51—54. οἰόμενος pr. T. οἰόμενοι corr. T. (s transv. cal. induct. et in i mutat.).
 s' T. δίδδον N. δύοδον V.

§ 6. ὀρώντες δὲ οἱ πλαταιεῖς αὐτοὺς N.V.F.H. ὀρώντες δὲ αὐτοὺς οἱ πλ. A.J.
 ὀρώντες αὐτοὺς δὲ οἱ πλ. vulg. πλαταιεῖς op. omn. κατακαύουσιν N. (de V. tac.
 Ad.) vulg. κατακαύουσι H. κατακαύωσιν T. (de F. tac. Ba. Br.) A.J. εἴτε τι
 T.A.J. εἴτε τι corr. N. (add. acc. supra alt. e lit. supr. τι m. r.). εἴτε ὅτι F. ("sed

of a cannon; βάλανος "pin, bolt," could
 be extracted by a βαλανάγρα only. There
 was no means of extracting the *στυρά-
 κιον* "spike at the end of a small javelin."
 See more in Ad.

§ 4. οἱ πλείους refers to οἱ μὲν τινες,
 the greater number of this section of
 the pursued. So probably οἱ πολλοὶ
 in § 2, the majority of the greater num-
 ber who had no knowledge of the streets
 of Plataea, though I confess there I
 should prefer πολλοὶ if supported by au-
 thority.

§ 5. τὸ πλείστον, "the largest num-
 ber which was compact anywhere," as
 οἱ πλείστοι IV. 31, 2, 44, 2, VII. 30, 2.
 Yet οἱ πλείστοι may also = οἱ πολλοὶ, as
 IV. 26, 2.—οἶκημα, "building," as I. 134,
 3, and IV. 47, 3, though the word is in
 the Orators sometimes a euphemism for

"prison," as "the house" is by its in-
 mates used for "the workhouse."—δ...
 αὐτοῦ: see *adnot. ad* 74, 1.—αἱ πλησίον
 θύραι may mean "the front gates,"
 opposed to those at the back, and so
 near to the fugitives. I confess how-
 ever that the transposition of Haase
 commends itself to me.

§ 6. For *conjunctive* see on I. 25, 1,
 Aristot. Rhetor. II. 23, 27 οἷον Ξενοφά-
 νης Ἐλεάταις ἐρωτῶσιν εἰ θύωσι τῇ Λευ-
 κοθέᾳ καὶ θρηνώσιν ἢ μὴ συνεβούλευεν
 κ.τ.λ. Three of Bekker's Mss. give θύ-
 ουσιν...θρηνοῦσιν not in itself objectionable.
 Their question might have been θύομεν
 καὶ θρηνοῦμεν ἢ οὐ; which in the *indirect*
question might be μὴ as well as οὐ. See
 Buttm. on Plat. Meno, p. 87 v = § 23, 1.
 The vagaries of Greek authors in using
 in the same sentence both modes of

7 ἄλλο χρήσονται. τέλος δὲ οὗτοί τε καὶ ὅσοι ἄλλοι τῶν Θηβαίων περιῆσαν κατὰ τὴν πόλιν πλανώμενοι, ξυνέβησαν τοῖς Πλαταιεῦσι παραδοῦναι σφᾶς αὐτοὺς καὶ τὰ ὅπλα χρήσασθαι ὅ τι αὐτοὶ βούλωνται. οἱ μὲν δὲ ἐν τῇ Πλαταίᾳ οὕτως ἐπεπράγεσαν.

V. οἱ δ' ἄλλοι Θηβαῖοι, οὓς ἔδει ἔτι τῆς νυκτὸς παραγενέσθαι πανστρατιά, εἴτι ἄρα μὴ προχωροίη τοῖς ἐσελη-

a manu rec. antea enim ser. εἶτε τι" Ba.) H. χρήσονται N.A.J. vulg. χρήσονται T.

§ 7. οὔτοι καὶ T. οὔτοι τὲ N. πλαταιεῦσι N. (lit. supr. ai). σφᾶς τε αὐτοὺς παραδοῦναι καὶ τὰ ὅπλα A.J. vulg. παρ. σφᾶς αὐτ. καὶ τὰ ὅπλα N.T.V.F.H. (σφᾶς) al. (post ὅπλα hypostigmen ponit N. m. r.). ὅ, τι T.A.J. vulg. ὅτι N.F.

V. οἱ δὲ vulg. οἱ δ' N.T.F.H. al. (de V. tac. Ad.) A.J. εἰ om. N.V. προσχωροίη N.V.F.H. pl. Be. A. προσχωροίη (sic) J. προσχωροίη T. καθ' ὁδόν corr. N. (θ m. ead. fuisse vid. kao). αὐτῆς T. (supraser. m. ead.).

expression where either is legitimate may be illustrated by two examples. Dem. Lept. p. 482, § 83, οὐ σκέψεσθε... καὶ λογιέσθε ὅτι νῦν οὐχ ὁ νόμος κρίνεται πρότερόν ἐστιν ἐπιτήδειος ἢ οὐ, ἀλλ' ὑμεῖς δοκιμάξεσθε εἴτ' ἐπιτήδειοι πάσχειν ἐστὲ εὐ τὸν λοιπὸν χρόνον εἴτε μὴ. The other if proceeding from the author's hand is still more strange. Isae. viii. § 9=p. 69 St.=200 R. ἀνάγκη τὴν ἐμὴν μητέρα, εἴτε θυγάτηρ ἢν Κίρωνος εἴτε μὴ, καὶ εἰ παρ' ἐκείνῳ διηγάτο ἢ οὐ, καὶ γάμου ἐξ διττοῦς ὑπὲρ ταύτης εἰστίαςεν ἢ μὴ...πάντα ταῦτα εἰδέναι τοὺς οἰκέτας καὶ τὰς θεραπαίνας ὥς ἐκεῖνος ἐκέκτετο. Scheibe here somewhat audaciously gives the text thus; διηγάτο [ἢ οὐ], καὶ γάμου [εἰ] διττοῦς κ.τ.λ. Nor are the various readings κατακαύουσιν...χρήσονται hastily to be rejected. Eur. Ion, 758 εἴπωμεν ἢ σιγῶμεν ἢ τί δράσομεν; Cp. Aeschyl. Suppl. 777 τί πεισόμεσθα; ποῖ φύγωμεν...; with Soph. Trach. 973 τί πάθω; τί δὲ μήσομαι; This *deliberative future* ("are we to," not "are we going to") is constantly found in Plat. Republ. e.g. ii. p. 376 B ἀρ' οὖν οὐ μουσικὴ πρότερον ἀρξόμεθα παιδεύοντες ἢ γυμναστική; 377 B ἀρ' οὖν βραδίως οὕτω παρήσομεν...;

§ 8. οὕτως ἐπεπράγεσαν, vii. 24, 1. In this expression frequent in Herodotus Valckenaer and other commentators (on Herod. iii. 25) recognise in οὕτως a euphemism for κακῶς, and so our

Schol. interprets ἐδυστύχησαν, and the Schol. on Dem. de Coron. p. 293 § 93 οὕτως εἰμάρτο πράξαι says πεπωμένον ἦν δυστυχῆσαι δηλαδὴ. This euphemistic view of οὕτως receives corroboration from Aeschyl. Agam. 128 εἶδον Ἰλίου πόλιν | πράξασαν ὥς ἔπραξε (which may be compared with ὅπως ἔτυχε, see on Dem. de F. Leg. § 309), οἱ δ' εἶχον πόλιν | οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει.

V. The confusion of πρὸς and πρὸ is so frequent that I acquiesce in προχωροίη. Still προσχωροίη i.e. Ἠλλάται, "in case the city should not come over," might be justified by 2, 5 νομίζοντες σφίσι βραδίως τοῦτω τῷ τρόπῳ προσχωρήσειν τὴν πόλιν. εἴτι would be no obstacle for it, as well as οὔτι, frequently *adverbiascit* (if somehow, if at all). I have no doubt that in Plat. Theaet. 192 E Σωκράτης ἐπιγινώσκει Θεόδωρον καὶ Θεαίτητον ὁρᾷ δὲ μηδέτερον the alteration εἴτι γινώσκει is necessary on two grounds; partly ἐπιγινώσκω cannot mean simply "to know," in other words be a synonyme of οἶδα, ἐπίσταμαι, γινώσκω, also οὐδέτερον would be required if εἰ had not preceded. Cp. Dem. Mid. p. 572 § 179 εἰ μὴ τοῖς κηρύγμασιν...ἐπειθόμην, τίνας ἐκ τῶν νόμων εἰ κύριος;...οὐδ' οὕτω πείθομαι; ἐπιβολὴν ἐπιβάλλειν. — ἅμα καθ' ὁδόν "told them while they were on the road." The Scholiast errs in joining ἅμα with ἐπεβοήθουν.

λυθόσι, τῆς ἀγγελίας ἅμα καθ' ὁδὸν αὐτοῖς ῥηθείσης περὶ
 2 τῶν γεγενημένων ἐπεβοήθουν. ἀπέχει δὲ ἡ Πλάταια τῶν
 Θηβῶν σταδίους ἑβδομήκοντα, καὶ τὸ ὕδωρ τὸ γενόμενον
 τῆς νυκτὸς ἐποίησε βραδύτερον αὐτοὺς ἐλθεῖν· ὁ γὰρ Ἄσω-
 3 πὸς ποταμὸς ἐρρῦν μέγας καὶ οὐ ῥαδίως διαβατὸς ἦν. πο-
 ρευόμενοι τε ἐν ὑετῷ καὶ τὸν ποταμὸν μόλις διαβάντες ὕστε-
 ρον παρεγένοντο, ἤδη τῶν ἀνδρῶν τῶν μὲν διεφθαρμένων τῶν
 4 δὲ ζώντων ἐχομένων. ὥς δ' ᾗσθοντο οἱ Θηβαῖοι τὸ γεγενη-
 μένον, ἐπεβούλευον τοῖς ἔξω τῆς πόλεως τῶν Πλαταιῶν
 ἦσαν γὰρ καὶ ἄνθρωποι κατὰ τοὺς ἀγροὺς καὶ κατασκευή,
 οἷα ἀπροσδοκίτου κακοῦ ἐν εἰρήνῃ γενομένου· ἐβούλοντο
 γὰρ σφίσιν, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, ἣν
 5 ἄρα τύχῳσί τινες ἐξώγρημένοι. καὶ οἱ μὲν ταῦτα διανοοῦντο,
 οἱ δὲ Πλαταιῆς ἔτι διαβουλευομένων αὐτῶν ὑποτοπήσαντες
 τοιοῦτόν τι ἔσσεσθαι καὶ δέισαντες περὶ τοῖς ἔξω κήρυκα ἐξέ-

§ 2. ἀπέχει δὲ N.T.V.H. reposui. [ποταμὸς] vulg. ante Bekk. sed hab. omn. (praeter 1 Paris.) et Auct. Neaerae p. 1379. § 99 qui hunc locum paene totidem verbis exscripsit. ἐρρῦν N.T. διαβατὸς corr. N. (δια corr. add. acc. m. r.).

§ 3. μόλις vulg. A.J. μόλις N.T.V.F.H. omn. praeter 1 Be.

§ 4. πλαταιέων N.A.J. vulg. πλαταιῶν T. οἷα corr. N. (acc. et spir. post lit. m. ead.). ἡβούλοντο T.F. (tac. Br.) H. Ed. Bauer. ἐβούλοντο N.V. A.J.

§ 5. οἱ μὲν T. Πλαταιῆς vulg. πλαταιεῖς hic et § 7, § 8 N.T.V.F. (tac. Br.) H. πλαταιεῖς hic, sed πλαταιῆς §§ 7, 8, A.J. ὅσια sequi. lib. A.J.

§ 2. “Kokhla, a small village, situated near the ruins of Platea, to the south-west, is about eight miles from Thiva (Thebes) by the road, but the nearest walls of the two ancient cities were not more than six miles and a half apart, and the direct distance was little more than five geographical miles.” Leake, North. Greece, Vol. II. p. 323. ἐρρῦν μέγας as ῥέω πολὺς (*multus fluo*), αὐξάνομαι μέγας.

§ 3. τῶν δὲ ζ. ἐχ. “others held (in custody) alive.” This *passive* occurs elsewhere e.g. IV. 106, 3 ἅμα ἐφ' ἃν εἴχετο, 108, 1 ἐχομένης δὲ τῆς Ἀμφιπόλεως, VI. 91, 3 ἔχεται καὶ ἡ πᾶσα Σικελία. A noticeable instance is found in Aristot. II. Rhet. 22, 11 ὅσων μὲν γὰρ ἂν πλείω ἔχεται (*are embraced by us*) τῶν ὑπαρχόντων τοσούτῳ ῥᾶον δεικνύσαι, words which might probably be obscure if not followed by σχεδὸν μὲν οὖν ἡμῖν περὶ ἐκά-

στων τῶν εἰδῶν τῶν χρησίμων καὶ ἀναγκαίων ἔχονται οἱ τόποι.

§ 4. κατασκευή = *instrumentum* in its full sense, “live and dead stock.”—οἷα = ἄτε, cp. VIII. 95, 2. I may remark that ἄτε seems to be found only once in Tragedy, Soph. Aj. 168 παταγοῦσιν ἄτε πτηνῶν ἀγέλαι, and there not in the sense *utroque*.—εἴ τινα λάβοιεν ... ἦν ἄρα τύχῳσι... “Could they succeed in taking any prisoner; should any happen to have been taken alive,” as Ad. has happily in translation marked the moods.

§ 5. διαβουλευομένων “deliberating with one another, holding a council,” as VI. 34, 6, VII. 50, 4. Liddell and Scott say (quoting this passage) *to deliberate well*. Surely *well* in all the instances is out of place.—περὶ τοῖς “for,” see on I. 60, 1.—λέγοντες... “telling them that...they told them also not to...” Obvi-

πεμψαν παρὰ τοὺς Θηβαίους, λέγοντες ὅτι οὔτε τὰ πεποιημένα
 ὁσίως δράσειαν ἐν σπονδαῖς σφῶν πειραθέντες καταλαβεῖν
 6 τὴν πόλιν, τὰ τε ἔξω ἔλεγον αὐτοῖς μὴ ἀδικεῖν. εἰ δὲ μὴ,
 καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι
 ζῶντας· ἀναχωρησάντων δὲ πάλιν ἐκ τῆς γῆς ἀποδώσειν αὐ-
 7 τοῖς τοὺς ἄνδρας. Θηβαῖοι μὲν ταῦτα λέγουσι καὶ ἐπομόσαι
 φασὶν αὐτούς· Πλαταιῆς δ' οὐχ ὁμολογοῦσι τοὺς ἄνδρας εὐθὺς
 ὑποσχέσθαι ἀποδώσειν, ἀλλὰ λόγων πρῶτον γενομένων ἦν
 8 τι ξυμβαίνωσι, καὶ ἐπομόσαι οὗ φασιν. ἐκ δ' οὖν τῆς γῆς
 ἀνεχώρησαν οἱ Θηβαῖοι οὐδὲν ἀδικήσαντες· οἱ δὲ Πλαταιῆς
 ἐπειδὴ τὰ ἐκ τῆς χώρας κατὰ τάχος ἐσεκομίσαντο, ἀπέκτει-
 9 ναν τοὺς ἄνδρας εὐθὺς. ἦσαν δὲ ὀγδοήκοντα καὶ ἑκατὸν οἱ
 ληφθέντες, καὶ Εὐρύμαχος εἰς αὐτῶν ἦν, πρὸς ὃν ἔπραξαν οἱ
 προδιδόντες.

VI. τοῦτο δὲ ποιήσαντες ἔς τε τὰς Ἀθήνας ἄγγελον
 ἔπεμπον καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Θη-
 βαίοις, τὰ τ' ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρόντα ἥ
 2 ἐδόκει αὐτοῖς. τοῖς δ' Ἀθηναίοις ἡγγέλθη εὐθὺς τὰ περὶ τῶν

§ 6. γῆς corr. N. (γῆ m. ead. neene p. 1.). αὐτοὺς T.

§ 7. οὐχ' ὁμολογοῦσι T. vid. ad i. 21, 1. εὐθὺς om. T. ὑποσχέσθαι corr. N. (sth post lit. 3 vel 4 litt. cap. m. ead. neene p. 1.). ὑποσχέσθαι corr. T. (v. m. ead. fuit a). ἦντινα (pro ἦν τι) T.

§ 8. ἐκ γούν T. A.J. vulg. ἐκ δ' οὖν N.V.F.H. omn. Be. (si silent, recte interpreter). κατατάχος T.A.J.

VI. τὰ τε N.V.

§ 2. εὐθὺς corr. N. (m. ead.). παρὰ (ante τῶν πλ.) A.J. vulg. περὶ N.T.V.F.H.

ously ἔλεγον αὐτοῖς is added by a redundancy more than once to be noted, and οὔτε...τε legitimately correspond.

§ 7. εὐθὺς belongs to ἀποδώσειν. See on Dem. Fals. Leg. § 117.—ἦν τι ξ. "if they come to some terms." Krueger appositely cites iv. 41, 1 and other passages.

§ 9. οἱ προδιδόντες, "the traitors." So τοῖς ἐπαγομένοις 2, 5, τῶν διαβαλλόντων iii. 4, 4. In such passages by no means rare the temporal sense of the participle is lost, and the participle becomes nearly a substantive. Frequent examples of Σόλων ὁ τιθεὶς τοὺς νόμους τούτους are found in the Orators co-existing with ὁ θεῖς. There is a near correspondence

to this in the Latin idiom: quem dat Sidonia Dido (*is the giver*) Verg. Aeneid. ix. 266, sorbitio tollit quem dira ciuitas (*is the slayer*) Pers. iv. 2, on which see Jahn's note.

VI. ἔς τε...τὰ τ' ἐν correspond, as the imperfects shew (καὶ...ἀπέδοσαν implies a work done). "While sending a herald, they were arranging matters in the city." For this panoramic imperfect I refer to note on i. 26, 1. So 3, 5, below § 3.

§ 2. νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν: περὶ with accus. in iv. 51 (quoted on 3, 1). See on i. 135, 2.—βουλευσάσιν "give their advice," not "deliberate" (βουλευσονται).

Πλαταιῶν γεγενημένα, καὶ Βοιωτῶν τε παραχρήμα ξυνέλαβον ὅσοι ἦσαν ἐν τῇ Ἀττικῇ καὶ ἐς τὴν Πλάταιαν ἔπεμψαν κήρυκα, κελεύοντες εἰπεῖν μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν οὓς ἔχουσι Θηβαίων πρὶν ἂν τι καὶ αὐτοὶ βουλευσῶσι περὶ αὐτῶν· οὐ γὰρ ἠγγέλθη αὐτοῖς ὅτι τεθνηκότες εἶεν. ἅμα γὰρ τῇ ἐσόδῳ γιγνομένη τῶν Θηβαίων ὁ πρῶτος ἄγγελος ἐξῆι, ὁ δὲ δεύτερος ἄρτι νενικημένων τε καὶ ξυνειλημμένων· καὶ τῶν ὕστερον οὐδὲν ἤδεσαν. οὕτω δὴ οὐκ εἰδότες οἱ Ἀθηναῖοι ἐπέστελλον· ὁ δὲ κήρυξ ἀφικόμενος εὔρε τοὺς ἀνδρας διεφθαρμένους. καὶ μετὰ ταῦτα οἱ Ἀθηναῖοι στρατεύσαντες ἐς Πλάταιαν σῖτόν τε ἐσῆγαγον καὶ φρουροὺς ἐγκατέλιπον, τῶν τε ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναιξὶ καὶ παισὶν ἐξεκόμισαν.

VII. γεγενημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου καὶ λελυμένων λαμπρῶς τῶν σπονδῶν οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες, παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι αὐτῶν, πρεσβείας τε μέλλοντες πέμπειν παρὰ βασιλέα καὶ ἄλλοσε ἐς τοὺς βαρβάρους, εἴ ποθὲν τινα ὠφέλειαν ἡλπιζον ἐκάτεροι προσλήψεσθαι, πόλεις τε ξυμμαχίδας ποιούμενοι ὅσαι ἦσαν ἐκτὸς τῆς ἑαυτῶν δυνάμεως. καὶ Λακεδαιμονίοις μὲν πρὸς ταῖς αὐτοῦ ὑπαρχούσαις ἐξ Ἰταλίας καὶ Σικελίας τοῖς τὰ κείνων ἐλομένοις ναῦς ἐπετάχθησαν ποι-

pl. Be. πλαταιέων A.J. vulg. πλαταιῶν N.T.V.F.H. κελ. αὐτοῖς εἰπεῖν A.J. vulg. αὐτοῖς om. N.T.V.F.H. πρὶν ἂν τί (sic) T.

§ 3. νενικημένων τὲ N.T. ξυνειλημμένων T. ὕστερων F. (teste Br. tac. Ba.).

§ 4. δὴ οὐκ corr. N. (ἢ et add. spir. m. r.). ^ἡ κήρυξ T. (supraser. m. ead.). κήρυξ A.J. Bekk.

§ 5. μεταταῦτα T.A.J. σίτον τὲ N.T. σ' φρουρ. ους T. σ' παισὶν T.

VII. γενομένου T. δὲ hab. N. om. V. σποδῶν T. (supraser. m. ead.). πρεσβείας τὲ N. παρα (sic) N. ὠφέλειαν N.T.A.J. vulg. πόλεις τὲ N.T.

§ 2. ταῖς αὐτοῦ corr. N. (οὐ m. r. An fuit αὐτῶν?) Post ὑπαρχούσαις lit. N. (op. ὑποστιγμῆς nam post ἐλομένοις ὑποστιγμὴν add. m. r.) ποιείσθαι add. N. post

§ 3. "For simultaneously with the entrance of the Thebans the first messenger was departing."

VII. § 2. I make no attempt to translate a perhaps hopelessly corrupted passage. I am persuaded that the rendering "And for the Lacedaemonians in addition to the ships already on

the spot, states according to their magnitude (αἱ πόλεις κατὰ μέγεθος, see on i. 3, 2, p. 4 b) were enjoined to build ships," is perfectly legitimate, the dative appertaining either to ὑπαρχούσαις (belonging to the Lac.) or to ναὺς ποιείσθαι. But how to dovetail on to the rest the intervening words ἐξ Ἰταλίας...ἐλο-

εἶσθαι κατὰ μέγεθος τῶν πόλεων, ὥς ἐς τὸν πάντα ἀριθμὸν πεντακοσίων νεῶν ἐσομένων, καὶ ἀργύριον ῥητὸν ἐτοιμάζειν, τὰ τ' ἄλλα ἡσυχάζοντας καὶ Ἀθηναίους δεχομένους μιᾷ νηϊ
 3 ἕως ἂν ταῦτα παρασκευασθῇ. Ἀθηναῖοι δὲ τήν τε ὑπάρχουσαν ξυμμαχίαν ἐξήταζον καὶ ἐς τὰ περὶ Πελοπόννησον μᾶλλον χωρία ἐπρεσβεύοντο, Κέρκυραν καὶ Κεφαλληνίαν καὶ Ἀκαρνᾶνας καὶ Ζάκυνθον, ὀρώντες, εἰ σφίσι φίλια ταῦτ' εἴη βεβαίως, περίξ τήν Πελοπόννησον καταπολεμήσοντας.

VIII. ὀλίγον τε ἐπενόουν οὐδὲν ἀμφότεροι, ἀλλ' ἔρρωντο ἐς τὸν πόλεμον, οὐκ ἀπεικότως· ἀρχόμενοι γὰρ πάντες ὀξύτερον ἀντιλαμβάνονται, τότε δὲ καὶ νεότης πολλή μὲν

πόλεων (excurr. in marg. op. m. ead.) ead. colloc. in V. καὶ ἐς (pro ὥς ἐς) T. de s' et s' permutatis vid. ad i. 2, 6. ῥητὸν om. N. suprascr. m. r. Ceterum corruptela gravis et fortasse insanabilis hic se praebeat. Pro ἐξ conjecit ἐξ' (460) ingeniose Krueger; ingeniosius σξ' (260) et infra ἐπετάχθη σμ' (240) Donaldsonus. At cui probabitur Lacedaemoniis ineunte bello ducentas sexaginta naves fuisse? Quis semel monitis in numero quingentarum navium non haereat? Diodor. Sic. saltem modestius agit xii. 41. καὶ τοὺς κατὰ τὴν Σικελίαν καὶ Ἰταλίαν συμμάχους διαπρεσβευσάμενοι διακοσίαις τριήρεσιν ἐπεισαν βοηθεῖν. Quanquam haud scio an et ipse numerum auxerit. Ut in tantis tenebris, liceat mihi quoque aliquid periclitari. καὶ...ὑπαρχούσαις, ἐξ Ἰταλίας καὶ Σικελίας τοῖς τάκεινών ἐλομένοις ναῦς ἐπετάχθη (οἱ καὶ πρὸς τὴν ξυμμαχίαν ἐτάχθησαν) ποιεῖσθαι κατὰ μέγεθος τῶν πόλεων, ὥς ἐς τὸν πάντα ἀριθμὸν ῥ' (100). De ρ et φ confusis vid. Tab. vi. num. 13, vii. 12 post Bastii Comment. Palaeogr. Verba quae in uincinis sunt supplentur a iii. 86, 3. Vid. not. ἂν (post ἕως) om. V. hab. N.

§ 3. κεφαλληνίαν J. ἀκαρνᾶνας T. pr. N. ἀκαρνᾶνας corr. N. (acc. m. r.). ταῦτα N.F. (teste Ba. tac. Br.). εἴη, βεβαίως interpungunt N.T.A.J. vulg. Bekk. Poppo. Vid. not. καταπολεμήσαντες T.F. (teste Br. tac. Ba.). καταπολεμήσοντας corr. N. ortes (m. ead. neene p. 1.).

VIII. ὀλίγον τε N.T. ἔρρωντο (et ἔρρωτό § 6) N.T. Br. τότε δὲ omn. saltem pl.

μένους (for the injunction was surely on Italy and Sicily, not for), how to justify the following accusatives ἡσυχάζοντας, δεχομένους, and how to account for the extraordinary number, passes my skill in sense. For conjectures see *adn. crit.* My own I render, "on those who from Italy and Sicily espoused their cause it was enjoined, &c."—μιᾷ νηϊ: cp. iii. 71, i, vi. 52, 1.

§ 3. τὰ περὶ Π. χωρία: not "round," but "in the neighbourhood of the Peloponnese." Cp. vii. 57, 7 τῶν τε περὶ Πελοπόννησον νησιωτῶν Κεφαλλήνες...Ζακύνθοι...Κερκυραῖοι.—μᾶλλον "als anderswohin" Krueger, I think rightly.—βεβαίως certainly may be joined with καταπολεμήσοντας, but εἰ σφίσι φίλια ταῦτ' εἴη alone would seem to imply that they were courting friendly relations, whereas the

whole history shews that there existed such friendly relations which they were desirous to strengthen and confirm on a solid basis. Nor does the omission of Cephallenians in the list of Athenian allies (ch. 9) militate against this view. For the Athenian visit to Cephallenia (ch. 30, 2) was not an unfriendly one. The inhabitants were not reduced to obedience but incorporated into alliance. For the collocation of βεβαίως Ad. and others quote iv. 20, 4 Λακεδαιμονίους ἐξεστὶν ὑμῖν φίλους γενέσθαι βεβαίως.

VIII. Cp. vii. 59, 3 ὀλίγον οὐδὲν ἐς οὐδὲν ἐπενόουν.—ὑπὸ ἀπειρίας. i. 80, 1 is referred to by Krueger. The Scholiast quotes the proverb γλυκὺς ἀπείρω πόλεμος. Inexpertus belli amor Tac. Hist. ii. 4. (So for labor, repeated by a clerical error, recent Edd.)

οὔσα ἐν τῇ Πελοποννήσῳ πολλὴ δ' ἐν ταῖς Ἀθήναις οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἤπτετο τοῦ πολέμου, ἣ τε ἄλλη Ἑλλάς πᾶσα μετέωρος ἦν ξυνιουσῶν τῶν πρώτων πόλεων. καὶ πολλὰ μὲν λόγια ἐλέγοντο, πολλὰ δὲ χρησμολόγοι ἦδον ἔν τε τοῖς μέλλουσι πολεμήσειν καὶ ἐν ταῖς ἄλλαις πόλεσιν. ἔτι δὲ Δῆλος ἐκινήθη ὀλίγον πρὸ τούτων, πρότερον οὐπω σεισθεῖσα ἀφ' οὗ Ἑλληνες μέμνηνται· ἐλέγτο δὲ καὶ ἐδόκει ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημῆναι. εἴ τέ τι ἄλλο τοιουτότροπον ξυνέβη γενέσθαι, πάντα ἀνεζητεῖτο. ἡ δὲ εὐνοια παρὰ πολὺ ἐποίει τῶν ἀνθρώπων μᾶλλον ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. ἔρρωτό

omn. si Bekkeri silentium recte interpretor, de V. tac. Ad. οὐκακουσίως pr. N. οὐκ ἀκουσίως corr. N. (add. spir. m. r.). συνιουσῶν N. V. H.

§ 2. ἐλέγτο A. J. vulg. Bekk. Sed ἐλέγοντο N. T. V. F. pl. Be. Poppo. ἔλεγον H. χρησμολόγοι corr. N. (οι m. ead. necne p. l.). μέλλουσι corr. N. (ἐ m. ead. op.).

§ 3. ὀλίγω (sic) A. J. ὀλίγω re. F. (teste Br.) vulg. ὀλίγων T. ὀλίγον N. T. V. pl. omn. Be. τούτων corr. T. (ου m. ead.).

§ 4. εἴτε τι N. T. A. J.

§ 5. παραπολὺ T. A. J. vulg. ἐπῆει cum sequi. libr. Bauer. ἐποίει A. J. N. T. V. H. (de F. in dubio est, nam. tac. Ba. "ἐπῆει G." Br.). ἀνῶν N. T. μάλιστα V. μᾶλλον N.

§ 2. λόγια ἐστὶ τὰ παρὰ τοῦ θεοῦ λεγόμενα καταλογάδην (in prose). χρησμοὶ δὲ οὔτινες ἐμμέτρως. Schol. The words of Th. seem to countenance this view, at least as far as the one are uttered in prose, the other in verse, but λόγια may not necessarily be bound to *deorum voces*, but include (as Haack says) *præ-sagia vatum*, and probably *omina* in its strict sense (*voces hominum*, as Cicero says i. de Divin. 45, 102, citing instances). The distinction however is not always observed, as every reader of Ar. Equites well knows.—I have followed the best Mss. in restoring ἐλέγοντο, believing fully that the hitherto unexplained usage in Greek of *neuters plural* followed by *verb singular* is by no means universal.

§ 3. The discrepancy between Herodotus vi. 98 and Th. may possibly be never reconciled. I readily accept the words of Thirlw. iii. p. 123 "The holy island of Delos had been recently shaken by an earthquake. It was forgotten, or was never known out of Delos itself, that this had happened already, just

before the first Persian invasion." Thucydides therefore treated the Delians' account as a mere figment of the priests. Herodotus himself qualifies his story, ὥς ἔλεγον οἱ Δῆλιοι.—σημῆναι: "to serve as a mark for." σημεῖον εἶναι says Schol., probably rather σημεῖον ποιεῖν (*significare*). So v. 20, 2 ἐς τὰ προγεγεννημένα σημαινόντων, and Xenoph. Helen. v. 4, 17 ἀπίοντι γε μὴν ἄνεμος αὐτῷ ἐξαισίος ἐπεγένετο, ὃν καὶ οἰωνίζοντό τινας σημαίνειν πρὸ τῶν μελλόντων.

§ 5. παρὰ πολὺ ἐποίει... ἐς "made a long way for." I think there is no precisely similar expression in standard Greek, but it has been imitated by Appian. Bell. Civ. i. § 82 (quoted by Krueger) ἡ γὰρ εὐνοια τῶν ἀνδρῶν ἐς τοὺς ὑπάτους παρὰ πολὺ ἐποίει. The Latin phrase *facere ad (in)* "make for, conduce to," is not dissimilar.—προειπόντων: the *gen. absolute* so frequently is found in Th. that it seems to require no notice.

§ 6. Cp. iv. 14, 2. Milton has somewhat varied this conceit: Each on himself rely'd | As only in his arm the

τε πᾶς καὶ ἰδιώτης καὶ πόλις εἴ τι δύναιτο καὶ λόγῳ καὶ ἔργῳ ξυνεπιλαμβάνειν αὐτοῖς· ἐν τούτῳ τε κεκωλῦσθαι ἐδόκει
 1 ἑκάστῳ τὰ πράγματα ᾧ μὴ τις αὐτὸς παρέσται. οὕτως ὀργῇ
 εἶχον οἱ πλείους τοὺς Ἀθηναίους, οἱ μὲν τῆς ἀρχῆς ἀπολυθῆ-
 2 ναι βουλόμενοι, οἱ δὲ μὴ ἀρχθῶσι φοβούμενοι. παρασκευῇ
 μὲν οὖν τοιαύτῃ καὶ γνώμῃ ὥρμητο,

IX. πόλεις δὲ ἑκάτεροι τάσδ' ἔχοντες ξυμμάχους ἐς
 2 τὸν πόλεμον καθίσταντο. Λακεδαιμονίων μὲν οἷδε ξύμμαχοι,
 Πελοποννήσιοι μὲν οἱ ἐντὸς ἰσθμοῦ πάντες πλὴν Ἀργείων
 καὶ Ἀχαιῶν (τούτοις δ' ἐς ἀμφοτέρους φιλία ἦν· Πελληνῆς δὲ
 Ἀχαιῶν μόνοι ξυνεπολέμουν τὸ πρῶτον, ἔπειτα δὲ ὕστερον
 καὶ ἅπαντες), ἔξω δὲ Πελοποννήσου Μεγαρῆς, Φωκῆς, Λοκροί,
 3 Βοιωτοί, Ἀμπρακιῶται, Λευκάδιοι, Ἀνακτόριοι. τούτων ναυ-
 τικὸν παρείχοντο Κορίνθιοι, Μεγαρῆς, Σικυνῶνιοι, Πελληνῆς,
 Ἡλείοι, Ἀμπρακιῶται, Λευκάδιοι, ἱππέας δὲ Βοιωτοί, Φωκῆς,
 4 Λοκροί· αἱ δ' ἄλλαι πόλεις πεζὸν παρείχον. αὕτη Λακεδαι-
 5 μονίων ξυμμαχία. Ἀθηναίων δὲ Χῖοι, Λέσβιοι, Πλαταιῆς,
 Μεσσηνιοὶ οἱ ἐν Ναυπάκτῳ, Ἀκαρνάνων οἱ πλείους, Κερκυ-
 ραῖοι, Ζακύνθιοι, καὶ ἄλλαι πόλεις αἱ ὑποτελεῖς οὔσαι ἐν

§ 6. πολίτης T.J. edd. ante Bauer. πόλις A.N.F.H. al. τούτῳ τὲ N.T. κεκωλύσθαι N.A.J. vulg. κεκωλῦσθαι T. παρέσται corr. N. (corr. ai add. acc. m. r.).

§ 7. πλείους vulg. πλείους N.T.V.F.H. omn. Be. A.J. οἱ μὲν...οἱ δὲ T. ἀρχθῶσι H.

§ 8. καὶ γνώμῃ τοιαύτῃ N. vulg. τοιαύτῃ καὶ γνώμῃ T.A.J.F. (si Bekkeri silentium recte interpretor, de F. et H. tac. Ba. ut possis colligere utrumque cum vulg. consentire. De V. tac. Ad.).

IX. πόλεις δὲ N.T. (de V. tac. Ad.) F. (teste Ba. tac. Be.) H. Popp. πόλεις δ' A.J. vulg. Bekk.

§ 2. τούτοις...ξυνεπολέμουν om. N. add. N. marg. m. r. τούτοις...ἀχαιῶν om. T. al. propter homoeoteleuton. hab. in margine F. (teste Br. tac. Ba.). πελληνῆς N. m. A.J. vulg. "πεληνεῖς F." Br. "man. rec. alterum λ superser." Ba. τοπρώτων N.T.A.J. vulg. τὸ πρῶτον F.H. μεγαρεῖς et sim. constanter N.T. -ῆς A.J. vulg. λοκροὶ βοιωτοὶ φωκῆς A.J. vulg. φ. λ. β. N.T.V.H.F. (si recte interpr. sil. Bekk. Contra potest colligi ex sil. Baueri cum vulg. consentire F.). ἀμπρακιῶται T. (et § 3) F. (teste Br. tac. Ba.).

§ 3. μεγαρεῖς post ἡλείοι pon. N.V. (hab. -ῆς) λοκροὶ φωκεῖς V. φωκεῖς λοκροὶ N. φωκεῖς om. T.

§ 4. αὕτη μὲν A.J. vulg. μὲν om. N.T.V.F.H. al.

§ 5. μεσσηνιοὶ N.T. θαλάσση corr. N. (lit. supr. al. add. acc. corr. η m. r.).

moment lay | Of victory. Par. Lost, vi. 238.

§ 7. οὕτως ὀργῇ can hardly mean ἐν τοιαύτῃ ὀργῇ, and the conjecture of Valckenæer (on Herod. γ. 81) is plausi-

ble, οὕτως ὀργῆς εἶχον οἱ πλείους ἐς...as φιλία ἐς 9, 2, ἔχθρα ἐς 68, 9.

IX. § 5. ἐν ἔθνεσι τοσοῖσδε Καρία κ.τ.λ. The string of *nominatives* following the *dative* is remarkable. Similar

ἔθνεσι τοσοῖσδε, Καρία ἢ ἐπὶ θαλάσσῃ, Δωριῆς Καρσὶ πρόσ-
οικοι, Ἴωνία, Ἑλλήσποντος, τὰ ἐπὶ Θράκης, νῆσοι ὅσαι
ἐντὸς Πελοποννήσου καὶ Κρήτης πρὸς ἥλιον ἀνίσχοντα, πᾶ-
σαι αἱ ἄλλαι Κυκλάδες πλὴν Μήλου καὶ Θήρας. τούτων
ναυτικὸν παρείχοντο Χῖοι, Λέσβιοι, Κερκυραῖοι, οἱ δ' ἄλλοι
πέζον καὶ χρήματα. ξυμμαχία μὲν αὕτη ἐκατέρων καὶ πα-
ρασκευὴ ἐς τὸν πόλεμον ἦν.

X. οἱ δὲ Λακεδαιμόνιοι μετὰ τὰ ἐν Πλαταιαῖς εὐθὺς
περιήγγελλον κατὰ τὴν Πελοπόννησον καὶ τὴν ἔξω ξυμμα-
χίαν στρατιὰν παρασκευάζεσθαι ταῖς πόλεσι τά τε ἐπιτήδεια
οἷα εἰκὸς ἐπὶ ἔξοδον ἔκδημον ἔχειν, ὡς ἐσβαλοῦντες ἐς τὴν
Ἀττικὴν. ἐπειδὴ δὲ ἐκάστοις ἔτοιμα γίγνοιτο κατὰ τὸν χρό-
νον τὸν εἰρημένον, ξυνήρσαν τὰ δύο μέρη ἀπὸ πόλεως ἐκάστης
ἐς τὸν ἰσθμόν. καὶ ἐπειδὴ πᾶν τὸ στράτευμα ξυνειλεγμένον
ἦν, Ἀρχίδαμος ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὥσπερ ἡγήετο
τῆς ἐξόδου ταύτης, ξυγκαλέσας τοὺς στρατηγούς τῶν πόλεων

δωριεῖς corr. N. eis (m. ead.). Ἑλλήσποντος ἐπὶ θράκης N. γρ. ἐλήσποντος (sic) τὰ ἐπὶ
θράκης N. marg. m. r. τὰ om. T.F.H. al. ὅσαι (non ὅσοι) ἦσαν ἐντὸς N.F.H. νῆσοι
ἄλλαι ὅσαι ἦσαν ἐντὸς V.

§ 6. οἱ δὲ ἄλλοι τ. s' T.

X. περιήγγελλον J. ξυμμαχίδα A.J. vulg. συμμαχίαν N. ξυμμαχίαν T.V.F.H.
al. utrumque probum.

§ 2. ἔτοιμα Bekk. γίγνονται T.V. ἐκάστοις pr. H.

§ 3. ἐπεὶ δὴ T. sed pr. acc. cal. transv. induct. συγκαλέσας N.T.V. πασῶν

loosely constructed sentences are found elsewhere. Plat. Theaet. p. 156 B αἱ μὲν οὖν αἰσθήσεις τὰ τοιάδε ἡμῖν ἔχουσιν ὀνόματα, ὅψεις τε καὶ ἀκοαὶ κ.τ.λ. (though κεκλημένα which appears late in the clause somewhat modifies the anacoluthon), Arist. Rhetor. I. 6, 8 ὡς δὲ καθ' ἐν εἰπεῖν, ἀνάγκη ἀγαθὰ εἶναι τάδε, εὐδαιμονία...δικαιοσύνη, ἀνδρία κ.τ.λ.—τὰ ἐπὶ Θράκης is so frequently mentioned in Th. as a special district that the article cannot be dispensed with. In its widest application it may be defined to embrace Chalcidice, with its three projecting tongues of land, together with all the Hellenic colonies stretching eastward along the line of the sea-coast, terminating at some point to the west of the region called the Hellespont. It is bordered on the west by Macedonia.

It included also Thasos if not more of the northern islands of the Aegean: see VIII. 64, 2. That Lemnos is not mentioned in the catalogue is probably to be accounted for from its being reckoned as part of Asia Minor, and so as well as Lesbos, Chios, &c., would be enumerated under Δωριῆς... Ἴωνία, Ἑλλήσποντος.

X. § 2. The distinction between *optative* ἐπειδὴ γίγνοιτο "when the respective contingents were ready," and the *indicative* ἐπειδὴ ξυνειλεγμένον ἦν § 3 "when all were mustered," is so clear as hardly to deserve a passing notice.

§ 3. I have ventured to give the reading of N. and V. the invariable position in Thuc. when ushering in a speech of τοιάδε, τάδε, ὧδε with but one

πασῶν καὶ τοὺς μάλιστα ἐν τέλει καὶ ἀξιολογωτάτους παρῆναι ἔλεξε τοιαύδε.

- XI. “ΑΝΔΡΕΣ Πελοποννήσιοι καὶ οἱ ξύμμαχοι, καὶ οἱ
 “πατέρες ἡμῶν πολλὰς στρατείας καὶ ἐν αὐτῇ Πελοποννήσῳ
 “καὶ ἔξω ἐποίησαντο, καὶ αὐτῶν ἡμῶν οἱ πρεσβύτεροι οὐκ
 “ἄπειροι πολέμων εἰσὶν· ὅμως δὲ τῇσδε οὐπω μείζονα παρα-
 “σκευὴν ἔχοντες ἐξήλθομεν, ἀλλὰ καὶ ἐπὶ πόλιν δυνατωτάτην
 “νῦν ἐρχόμεθα καὶ αὐτοὶ πλείστοι καὶ ἄριστοι στρατεύοντες.
 2 “δίκαιον οὖν ἡμᾶς μήτε τῶν πατέρων χείρους φαίνεσθαι μήτε
 3 “ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστέρους. ἡ γὰρ Ἑλλὰς πᾶσα
 “τῇδε τῇ ὀρμῇ ἐπῆρται καὶ προσέχει τὴν γνώμην, εὖνοιαν
 “ἔχουσα διὰ τὸ Ἀθηναίων ἔχθος πράξαι ἡμᾶς ἃ ἐπινοοῦμεν.
 4 “οὐκουν χρὴ, εἴ τῳ καὶ δοκοῦμεν πλήθει ἐπιέναι καὶ ἀσφά-

om. T. τοιαύδ' ἔλεξεν F.H. Bekk. Poppo. T. τοιαύδ' ἔλεξε T.A.J. ἔλεξε τοιαύδε N.V. quod reposui, quamquam optima est conjectura Madvigii Adv. Crit. p. 309 not. παρῆναι pro παρῆναι, omissio ἔλεξε.

XI. δημηγορία N. marg. δημηγορία ἀρχιδάμου πρὸ πελοποννησίου T. marg.

litt. min. οἱ πρῆς (om. καὶ) N. sed οἱ corr. post lit. pl. litt. cap. m. r. (fuit K. οἱ) οἱ πρῆς T. καὶ om. T.V.F. (“καὶ a manu recentiori additum” Ba.) pl. Be. στρατιᾶς (sic) T. αὐτῇ τῇ πελοποννήσῳ A.J. vulg. τῇ om. N.T.V.H. omn. praeter 1 Be. (de F. tac. Ba.). ἡμῶν αὐτῶν A.J. vulg. αὐτῶν ἡμῶν N.T.V.H. (de F. tac. Ba.) al. οὐκ ἄπειροι om. T. ἄριστα T.

§ 2. πρῶν N.T. αὐτῶν τε τῆς δόξης N.

§ 3. προσέχει T. ἔχουσα (sic) J.

§ 4. ἀσφαλεία πολλῇ pr. N. ἀσφάλεια πολλή corr. N. (m. ead. vid.). ἀσφαλεία

exception to the best of my memory τοιαύδε παρεκελεύετο vi. 67, 3. (In one of the two instances where Th. departs from his ordinary rule—see on i. 31, 4—we have the collocation ἐς τὸ κοινὸν τοιούτους δὴ λόγους εἶπεν.) Besides the cadence to my mind is wonderfully improved. I confess Madvig's conjecture when first known to me nearly took me by storm, but παρῆναι so naturally follows ἐνυκαλέσας (not ἀξιολογωτάτους) that I retain it.

XI. “As our fathers have gone on many campaigns both within and without the Peloponnese, so are the elder of ourselves, &c.,” and below, “while it is a most powerful state which we are marching against, ourselves also, &c.” may serve for a rendering of a couple of pairs of the frequently recurring καί.

§ 2. δίκαιον, κ.τ.λ., substituted for

the more idiomatic δίκαιοι οὖν ἐσμέν μήτε...ἐνδεέστεροι.

§ 3. ἐπῆρται, precisely our “is on the tiptoe.”—εὖνοιαν ἔχουσα, “having goodwill that we succeed,” i.e. “wishing from goodwill our success,” a pregnant expression that has been compared with iii. 83, 3 καταφρονούντες καὶ προαισθέσθαι, v. 40, 3 ἐν φρονήματι ὄντες τῆς Πελοποννήσου ἡγήσασθαι.

§ 4. εἴ τῳ καὶ δ. Neither here nor § 7 εἰ μὴ καὶ νῦν do I recognise a misplaced καί. “If one actually imagines,” “if not even now.”—ἀσφαλεία πολλῇ might stand if εἶναι were omitted, but δοκεῖ is easily supplied from δοκοῦμεν. —I join ἀλλὰ καὶ here, though § 1 I have separated them conceiving καὶ πόλιν corresponded to καὶ αὐτοί, “but rather in each contingent state, officer and soldier should be ever in expecta-

“ λεια πολλή εἶναι μὴ ἂν ἐλθεῖν τοὺς ἐναντίους ἡμῖν διὰ μά-
 “ χης, τούτου ἔνεκα ἀμελέστερόν τι παρεσκευασμένους χωρεῖν,
 “ ἀλλὰ καὶ πόλεως ἐκάστης ἡγεμόνα καὶ στρατιώτην τὸ καθ’
 5 “ αὐτὸν αἰεὶ προσδέχεσθαι ἐς κίνδυνόν τινα ἥξειν. ἄδηλα γὰρ
 “ τὰ τῶν πολέμων, καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι’ ὀργῆς αἰ
 “ ἐπιχειρήσεις γίνονται· πολλάκις τε τὸ ἔλασσον πλήθος
 “ δεδιὸς ἄμεινον ἡμύνατο τοὺς πλέονας διὰ τὸ καταφρονούντας
 6 “ ἀπαρασκευoὺς γενέσθαι. χρή δὲ αἰεὶ ἐν τῇ πολεμίᾳ τῇ μὲν
 “ γνώμῃ θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρα-
 “ σκευάζεσθαι· οὕτω γὰρ πρὸς τε τὸ ἐπιέναι τοῖς ἐναντίοις
 “ εὐψυχότατοι ἂν εἶεν, πρὸς τε τὸ ἐπιχειρεῖσθαι ἀσφαλέστα-
 7 “ τοι. ἡμεῖς δὲ οὐδ’ ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν
 “ ἐρχόμεθα, ἀλλὰ τοῖς πᾶσιν ἄριστα παρεσκευασμένην, ὥστε
 “ χρή καὶ πάννυ ἐλπίζειν διὰ μάχης ἰέναι αὐτούς, εἰ μὴ καὶ
 “ νῦν ὥρμηνται ἐν ᾧ οὕτω πάρεσμεν, ἀλλ’ ὅταν ἐν τῇ γῇ

πολλῇ T.F. (teste Br. tac. Ba.) H. pl. Be. ἀνελθεῖν pr. N. ἂν ἐλθεῖν corr. N. (add. acc. spir. m. r.). ἐθέλειν A.J. τούτων A.J. vulg. τούτου N.T.V.F.H. pl. omn. Be. τὸ καθ’ αὐτὸν T. ἥξειν pr. T. εἴξειν vid. corr. T. ἥξειν T. marg. (m. ead. op.).

§ 5. ὀλίγου N. (ou post lit. cum damno chartae). πολλάκις τε N.T. τοὺς πλέοντας T. τοὺς πλέονας T. marg. (m. ead.).

§ 6. δεδιότας (sic) J. παρεσκευάσθαι A.J. vulg. παρασκευάζεσθαι N.T.V.F.H. omn. praeter i Be. εὐψυχότατοι H. ἀσφαλέστατον T.

§ 7. ^{ην} παρεσκευασμεν’ corr. N. (ην m.r.). αὐτοὺς διὰ μάχης ἰέναι N.V. δηοῦντας τε T. τὰ κείνων A.J.

tion that himself may come into danger.” τὸ καθ’ αὐτὸν might mean “his own division;” see on i. 48, 3. But the insertion of *στρατιώτην* gives the sense “for his own part.”

§ 5. ἐξ ὀλίγου, “at a short notice,” as v. 64, 4, 65, 5, where it is coupled with *αἰφνιδίῳ*.—For *δεδιὸς* and its antithetic words see note on i. 36, 1.

§ 6. In spirit march with boldness; in action make your preparations with caution. The old reading *παρασκευάσθαι* has no standing place here.—*πρὸς τε τὸ ἐπ.* “and for sustaining an attack most secure.”

§ 7. Madvig Adv. Crit. p. 309 wishes to remove *οὕτω* as repeated from two lines preceding. He objects to its position. But surely this is captious. It

seems immaterial whether we say *οὐ βιάδιως οὕτως* or *οὐχ οὕτω βιάδιως*, though “*non obtusa adeo gestamus pectora Teucri*” in Latin is rare. “Not so powerless [to resist] as they would have us believe.” AD.—*τὰ κείνων* not for *τὰ σφέτερα*, but “the lands of those yonder.” He is pointing to the plain of Attica. So in the short speech of Hippocrates before the battle of Delium, iv. 95, 2 *ἐν δὲ μὲν μάχῃ τήνδε τε προσκτᾶσθε καὶ ἐκείνην* (*yonder your father-land*) *μᾶλλον ἐλευθεροῦτε*. Cp. Scipio’s address to his soldiers on the banks of the Ticinus Liv. xxi. 41, 17 *identidem hoc animo reputet, nostras nunc intueri manus senatum populumque Romanum: qualis nostra vis virtusque fuerit, talem deinde fortunam illius urbis ac Romani imperii fore*.

- 8 “ὀρώσιν ἡμᾶς δηοῦντάς τε καὶ τᾰκείνων φθείροντας. πᾰσι
 “γὰρ ἐν τοῖς ὄμμασι καὶ ἐν τῷ παραντίκα ὀρᾶν πᾰσχοντάς
 “τι ἄηθες ὀργῇ προσπίπτει· καὶ οἱ λογισμῷ ἐλάχιστα χρώ-
 9 “μένοι θυμῷ πλείστα ἐς ἔργον καθίστανται. Ἀθηναίους δὲ
 “καὶ πλέον τι τῶν ἄλλων εἰκὸς τοῦτο δρᾶσαι, οἱ ἄρχειν τε
 “τῶν ἄλλων ἀξιούσι καὶ ἐπιόντες τὴν τῶν πέλας δηοῦν μᾰλ-
 10 “λον ἢ τὴν ἐαύτων ὀρᾶν. ὥς οὖν ἐπὶ τοσαύτην πόλιν στρα-
 “τεύοντες, καὶ μεγίστην δόξαν οἰσόμενοι τοῖς τε προγόνους
 “καὶ ἡμῖν αὐτοῖς ἐπ’ ἀμφότερα ἐκ τῶν ἀποβαινόντων, ἔπεσθε
 “ὅπη αἶν τις ἡγήται, κόσμον καὶ φυλακὴν περὶ παντὸς ποιού-
 “μενοι καὶ τὰ παραγγελλόμενα ὀξέως δεχόμενοι· κάλλιστον

§ 8. ὄμμασι T. (suprascr. m. ead.). πᾰσχοντάς τε pr. H. πᾰσχοντάς τι corr. H. s. οἱ T.). ἐλάχιστοι T.

§ 9. πλέον τι A.J. πλέον τι T. vulg. πλέον τι N. δρᾶσαι corr. N. (acc. fuit δρᾶσαι T.). ἄρχειν τε T.

§ 10. Pro τοσαύτην, τὴν ἄλλην T. ut aliq. Be. F. (“additis in margine γρ.; τοσαύτην δ καὶ βέλτιον” Br.). Exscribo notam Baueri, quid sibi velit plane ignorans: “ἐπὶ τοσαύτην π. Cass. [H.] et in Marg. γρ. ὥς οὖν ἐπὶ τοσαύτην πόλιν δ καὶ βέλτιον. Unde apparet, in libro, e quo id descriptum est, τοιαύτην, vel ἄλλην fuisse. In Aug. [F.] τοσαύτην sed, ut videtur, correct. ab antiqua tamen manu.” [Fortasse voluit scribere “in Aug. Marg. γρ. κ.τ.λ.” nam infra scribit “τοσαύτην, quod, ut e cod. Aug. notavimus, melius est.”] ἐπ’ (ante ἀμφότερα) om. N.V. ἔπεσθ’ ὅποι A.J. vulg. ἔπεσθε ὅπη N.T.F. ἔπεσθαι ὅπη V. (teste Ad.) ἔπαισθε ὅπη H. παραγγελλόμενα T.

§ 8. The first clause in this section is certainly rugged, but bears no trace of corruption: πᾰσι... ὀρᾶν πᾰσχοντας is in keeping with *ἔξεστιν ἐμοὶ εὐδαίμονα εἶναι*, and the abrupt substitution of *ὀργῇ προσπίπτει* for the more tame *ὀργὴν ἐμποιεῖ* seems quite oratorical. Cp. *ταῦτα ἀπορία ἐστὶ*, of which examples might easily be produced. There is a somewhat similar abruptness 45, 4 *μὴ χείροσι γενέσθαι ὑμῖν, μεγάλη ἡ δόξα*, and in the speech of Gylippus vii. 68, 3 *τὸ δὲ... τοῦσδε τε κολασθῆναι καὶ τῇ πάσῃ Σικελίᾳ καρπουμένη καὶ πρὶν ἐλευθερίαν παραδοῦναι, καλὸς ὁ ἀγών*. Cp. also viii. 46, 3 *εὐτελέστερα δὲ τὰ δεινὰ, βραχεὶ μορῷ τῆς δαπάνης καὶ ἄμα μετὰ τῆς ἐαυτοῦ ἀσφαλείας αὐτοὺς περὶ ἐαυτοὺς τοὺς Ἕλληνας κατατρίβει* (though this Book clearly has not received the Author's *summa manus*). I can readily conceive that a writer some centuries ago might have penned, “With all to see before their eyes presently

themselves suffering somewhat unwonted, there doth fall upon them anger.” I give as a sample of English in the 16th century an extract from a letter to Cecil written by Warwick, afterwards Duke of Northumberland, father of Elizabeth's Leicester and father-in-law of Lady Jane Grey; “Being desirous to hear whether my Lord hath proceeded with the arrogant Bishop (Stephen Gardiner) according to his deservings, is the chief occasion of my writing to you at this time,” a mixture, as we critics say, of two constructions, “being desirous...I am chiefly prompted to write,” and “my desire...is the chief occasion.” (Tytler's *England under Edward VI. and Mary*, Vol. i. p. 108.) — *ἐν τοῖς ὄμμασιν ὀρᾶν*: So Homer first *ἐν ὀφθαλμοῖσιν ὀρώμαι*. For this use of *ἐν* see on i. 93, 6.

§ 9. ὀρᾶν: supply *δηομένην*.

§ 10. ἐπ’ ἀμφότερα: see on i. 83, 3.

“γὰρ τόδε καὶ ἀσφαλέςτατον, πολλοὺς ὄντας ἐνὶ κόσμῳ
“χρωμένους φαίνεσθαι.”

XII. Τοσαῦτα εἰπὼν καὶ διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος Μελησίππον πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας τὸν Διακρίτου ἄνδρα Σπαρτιάτην, εἴ τι ἄρα μᾶλλον ἐνδοῖεν οἱ Ἀθηναῖοι ὁρῶντες ἤδη σφᾶς ἐν ὁδῷ ὄντας. οἱ δὲ οὐ προσεδέξαντο αὐτὸν ἐς τὴν πόλιν οὐδ' ἐπὶ τὸ κοινόν· ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα κήρυκα καὶ πρεσβείαν μὴ προσδέχεσθαι Λακεδαιμονίων ἐξεστρατευμένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι καὶ ἐκέλευον ἐκτὸς ὅρων εἶναι αὐθημερόν, τό τε λοιπὸν ἀναχωρήσαντας ἐπὶ τὰ σφέτερα αὐτῶν ἣν τι βούλωνται πρεσβεύεσθαι. ζυμπέμπουσί τε τῷ Μελησίππῳ ἀγωγοὺς ὅπως μηδενὶ ξυγγένηται. ὁ δὲ ἐπειδὴ ἐπὶ τοῖς ὁρίοις ἐγένετο καὶ ἔμελλε διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι “ἦδε ἡ ἡμέρα τοῖς Ἑλλησι μεγάλων κακῶν ἄρξει.” ὥς δὲ ἀφίκετο ἐς τὸ στρατόπεδον καὶ ἔγνω ὁ Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδέν πω ἐνδῶσουσιν, οὕτω δὴ ἄρας

XII. λύσας T. ΔΙΑ facile excidit post AI et ante A. σύλλογον N.V. μελλήσιππον T. (teste Br. tac. Ba.) H.F. Διακρίτου, pro Διακρίτου, satis ingeniose restitutum vult Cobet. Nov. Lect. p. 339.

§ 2. οἱ δὲ T. Λακεδαιμονίων om. pr. N. add. N. m. r. exc. in marg. αὐτημερόν J. ἀναχωρήσαντες vulg. ἀναχωρήσαντες T. (m. ead.). ἀναχωρήσαντας A.J.N. al. ut vid. Nam vulg. fort. errore typographico in Edit. Hudson. irrepsit. ἦν τινα T. βούλονται pr. H.

§ 3. πέμπουσιν T. μελλήσιππον H. μελησίππον hic T.

§ 4. ὁ δ' ἐπειδὴ N.T.A.J. ὁ δ' ἐπειδὴ V.F.H. διαλύεσθαι A.J. vulg. διαλύεσθαι pr. N. διαλύσεσθαι corr. N. (supraser. σ m. r.). διαλύσεσθαι V.F.H. pl. Be. διαλύσασθαι T. τοσόνδε εἰπὼν ἐπορεύετο corr. N. (εἰπὼν ἐπο exc. in marg. add. m. r. reύετο post lit. add. m. r. fuit τοσόνδε εἰπὼν). ἐπορεύετο om. F. (teste Br. “in Aug. sed a manu antiqua, ut videtur, superscriptum” Ba.). ἐπαρεύετο (op.) T. supraser. m. ead.

§ 5. οἱ Ἀθηναῖοι om. N. add. N. marg. m. r. πρὸνχώρει N. Bekk.

XII. § 2. οὐ προσεδέξαντο “did not admit,” μὴ προσδέχεσθαι, “to refuse to admit.” See on de Fals. Leg. § 365. For γνώμη νενικηκυῖα see on § 49 of same Edition.

§ 4. This memorable saying clearly suggested to Aristoph. the prayer Pac. 435 σπεύδοντες εὐχώμεσθα τὴν νῦν ἡμέραν | Ἑλλῆσιν ἄρξει πᾶσι πολλῶν κάγαθῶν.

§ 5. That οὐπώποτε, τίς πώποτε, μηπώποτε, were not used with a future

till the decay of the language, seems on all hands to be acknowledged. (τίς γὰρ ἀλώσεται πώποτε ψευδομαρτιῶν; Dem. c. Steph. i. p. 1115 § 45 is to my surprise retained by Bekk. Ed. st. and the Zurich Edition, but there πω seems to have crept in from a clerical error in writing ποποτε for ποτε. Cratin. jun. ἐν Τιτάσι Mein. Frag. Poet. Com. Tom. iii. p. 377 still wants a corrector.) But as to οὐπω no such obligation attaches.

6 τῷ στρατῷ προὔχῳ εἰς τὴν γῆν αὐτῶν. Βοιωτοὶ δὲ μέρος μὲν τὸ σφέτερον καὶ τοὺς ἵππεας παρείχοντο Πελοποννησίοις ξυστρατεύειν, τοῖς δὲ λειπομένοις εἰς Πλάταιαν ἐλθόντες τὴν γῆν ἐδῆον.

XIII. ἔτι δὲ τῶν Πελοποννησίων ξυλληγομένων τε εἰς τὸν ἰσθμὸν καὶ ἐν ὁδῷ ὄντων, πρὶν ἐσβαλεῖν εἰς τὴν Ἀττικὴν, Περικλῆς ὁ Ξανθίππου στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτὸς ὡς ἔγνω τὴν ἐσβολὴν ἐσομένην, ὑποτοπήσας, ὅτι Ἀρχίδαμος αὐτῷ ξένος ὢν ἐτύγχανε, μὴ πολλάκις ἢ αὐτὸς ἰδία βουλόμενος χαρίζεσθαι τοὺς ἀγροὺς αὐτοῦ παραλίπη καὶ μὴ δηώσῃ, ἣ καὶ Λακεδαιμονίων κελευσάντων ἐπὶ διαβολῇ τῇ αὐτοῦ γένηται τοῦτο, ὥσπερ καὶ τὰ ἄγῃ ἐλαύνειν προείπον

§ 6. ξυστρατεύειν H. λειπομένοις F. (teste Br. tac. Ba.).

XIII. ξυλληγομένων τε N.T. τε om. V. αὐτοῦ cum Br. re-
scripsi. ῥ corr. N. (m. r. fort. fuit ῥ). καὶ (post ῥ) om. T.V. hab. N. αὐτοῦ A.J.
vulg. Bekk. αὐτοῦ N.V.F.H. pl. Be. αὐτοῦ an αὐτοῦ hic et supr. T. p. l. μέντοι
(pro μὲν οἱ) T.F. (teste Br. tac. Ba.) al. ἀφίσσῃ corr. N. (q. m. ead. necne p. l.).
οἱ om. N.V.F.H. ("cui deinde manus recentior addiderat." Ba.). γίνεσθαι N.V.F.
(teste Ba. tac. Br.) H.

I accept the rule of the Grammarians (Thom. Magist. p. 664) τὸ οὕτω ἀναιρεῖ τὸ ἐνεστώδες καὶ τὸ παρελθυσθός, καὶ ἐπαγγέλλεται τὸ μέλλον, ὅλον οὕτω ἐστὶ καιρός, καὶ οὕτω γέγονεν, ἀλλ' ἔσται δηλονότι. "I have not yet done it," "I am not yet sure," "I will not yet commit myself," all imply that "the time may come when I shall or will." The fact of μήπω in a prayer being not unfrequent "may it not be yet" (Soph. Philoct. 961 ὅλοιο μήπω πρὶν μάθοιμ'), or with imperative (1409 μήπω γε (στεῖχε), πρὶν ἂν τῶν ἡμετέρων ἀτῆς μύθων), and subjunctive (Fr. 520 Dind.) presupposes that οὕτω can be joined with a future. Let us look into data. μήπω (μηδέ τί πω) is found six times in Homer. οὕτω with future I have noticed twice; Iliad III. 306 οὕτω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι (on which Eustath. p. 418, 10 τὸ δὲ οὕτω τλήσομαι ἀσύνητες τοῖς ὕστερον, a mistake, as will presently appear), Odys. V. 358 ἀλλὰ μάλ' οὕτω πείσομ'. Besides our passage Plato furnishes two examples, Theaet. 200 D οὐ γὰρ πω ἀπεροῦμέν γέ πω (read γέ πω, and in Eur. Ion 546 οὐ γὰρ ὕστερόν γέ πω), Phileb. 23 B οὐδέ τις πῶ σε ἡμῶν μεθήσει

πρὶν ἂν εἰς τέλος ἐπεξέλθῃς τούτων τῷ λόγῳ.

XIII. μὴ πολλάκις "lest possibly," only example in Th. of this use of the word. Demosthenes also gives one Zenoth. p. 883 § 3 ἄνπερ ἐγὼ τὰ πεπραγμένα αὐτῷ πρὸς ὑμᾶς πολλάκις εἰπεῖν δύνηθω. This usage (after ἂν, εἰ, μὴ) so swarms in Plato, that one is tempted invariably to recognise it. In two instances however after the hypothetical particle πολλάκις=saepe. Gorg. 513 C ἀλλ' ἐὰν πολλάκις ἴσως καὶ βέλτιον ταῦτά ταῦτα διασκοπώμεθα, πεισθήσει ("but if perhaps we were to examine these same questions often over again and better, you'd be convinced" Cope), Cratyl. 404 C ἴσως δὲ μετεωρολογῶν ὁ νομοθέτης τὸν ἄερα "Ἦραν ὠνόμασεν ἐπικρυπτόμενος, θεῖς τὴν ἀρχὴν ἐπὶ τὴν τελευταίην" γνῶναις δ' ἂν, εἰ πολλάκις λέγοις (if you should repeat frequently) τὸ τῆς "Ἦρας ὄνομα. I am persuaded however that the ordinary usage is observed in Phaedr. 238 D ὥστε ἐὰν ἄρα πολλάκις νυμφόληπτος προΐοντος τοῦ λόγου γένεσθαι, μὴ θαυμάσης, and that Boeckh's "saepius se a nymphis correptum iri" (Herm. Opusc. VII. p. 108 not.)

ἔνεκα ἐκείνου, προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἴη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας ἦν ἄρα μὴ δηρώσωσιν οἱ πολέμιοι ὥσπερ καὶ τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια εἶναι καὶ μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίγνεσθαι. παρήνει δὲ καὶ περὶ τῶν παρόντων ἅπερ καὶ πρότερον, παρασκευάζεσθαι τε ἐς τὸν πόλεμον καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθαι, ἐς τε μάχην μὴ ἐπεξιέναι, ἀλλὰ τὴν πόλιν ἐσελθόντας φυλάσσειν, καὶ τὸ ναυτικὸν ἥπερ ἰσχύουσιν ἐξαρτύεσθαι, τὰ τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν, λέγων τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι τῶν χρημάτων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημάτων

§ 2. δὲ δ' (et § 1 ὥσπερ δ') T. ἐς τε τὴν μάχην N. vulg. ἐς τε μάχην T. (de V. tac. Ad.) F.H. omn. Be. A.J. ἥπερ F. (teste Br. tac. Ba.). τοῖν (ante ἰσχύν) pr. T. τὴν corr. m. ead.

is an unfaithful rendering.—μῆ...μῆ for μῆ...οὐ (*vereor ne non*) is very rare. Madvig, Synt. § 201 b not., quotes but one example ἐθαύμαζε Σωκράτης, εἰ τις φοβοῖτο, μῆ ὁ γενόμενος καλὸς κάγαθος τῷ τὰ μέγιστα εὐεργετήσαντι μῆ τὴν μέγιστην χάριν ἔξοι Xenoph. Memorab. i. 2, 7.—ἐπὶ διαβολῇ “to excite prejudice against him.” Arist. Rhet. i. 1, 4 διαβολῇ γὰρ καὶ ἔλεος καὶ ὀργή...§ 5 οὐ γὰρ δεῖ τὸν δικαστὴν διαστρέφειν εἰς ὀργὴν προάγοντας ἢ φθόνον ἢ ἔλεον.—ὅτι εἴη...γένοιτο...ἀφίησιν: this change of mood has been noticed on Dem. Fals. Leg. § 213 *ann. crit.* I now think γίγνεσθαι is, as 5, 5 μὴ ἀδικεῖν, to be rendered “and he bade no suspicion to be created against him,” or, as we less tortuously should say, “he bade them to entertain no suspicion.” Cp. vi. 99, 2 ἀποκληῖσεις γίγνεσθαι, where no difficulty would have arisen had Th. written ἀπ. ποιεῖσθαι. Similar tortuous (to us) expressions will be there further discussed.—ὥσπερ καὶ: see on Aristoph. Journ. of Philology Vol. iv. p. 313. To instances there given this and Herod. ii. 20 οὐ οὐδὲν τοιοῦτο πάσχουσι οἶον καὶ ὁ Νείλος may be added. I quote a passage from S. Paul’s 1 Ep. Cor. x. 6...10 mainly be-

cause our Translators seem to have carried their love of literal rendering to an undue excess, ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακείνοι ἐπιθύμησαν (“as they also lusted”)...μηδὲ εἰδωλόατραι γίνεσθε, καθὼς τινες αὐτῶν (“as were some of them”)...μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν (“as some of them committed”)...μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς καὶ τινες αὐτῶν ἐπέειραν (“as some of them also tempted”)...μηδὲ γογγύετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν (“as some of them also murmured”). ὥσπερ καὶ above, ἅπερ καὶ πρότερον § 2, ἅπερ καὶ πρὸ τοῦ 15, 3, are duly represented by “as before too (*also*).”

§ 2. ναυτικὸν ἥπερ: see on 4, 2 “the very point in which they are strong.”—διὰ χειρὸς ἔχειν “to hold the reins tight.” See on i. 75, 2. The words are *literally* used 76, 4.—τὰ δὲ πολλὰ...κρατεῖσθαι “and that most successes in war were by judgement (policy) and superabundance in money won.” Despite of modern mismanagement this glorious truth, coupled with the realisation of καὶ τὸ ναυτικὸν ἥπερ ἰσχύουσιν ἐξαρτύεσθαι, as it has been so will be Old England’s motto for all time.

- 3 περιουσία κρατεῖσθαι. θαρσεῖν τε ἐκέλευε προσιόντων μὲν ἑξακοσίων ταλάντων ὡς ἐπὶ τὸ πολὺ φόρου κατ' ἐνιαυτὸν ἀπὸ τῶν ξυμμάχων τῇ πόλει ἄνευ τῆς ἄλλης προσόδου, ὑπαρχόντων δὲ ἐν τῇ ἀκροπόλει ἔτι τότε ἀργυρίου ἐπισήμου ἑξακισχίλιων ταλάντων (τὰ γὰρ πλείστα τριακοσίων ἀποδέοντα μύρια ἐγένετο, ἀφ' ὧν ἕξ τε τὰ προπύλαια τῆς ἀκροπόλεως καὶ τᾶλλα οἰκοδομήματα καὶ ἐς Ποτίδαιαν ἀπανηλώθη), χωρὶς δὲ χρυσίου ἀσήμου καὶ ἀργυρίου ἐν τε ἀναθήμασιν ἰδίους καὶ δημοσίοις καὶ ὅσα ἱερὰ σκευὴ περί τε τὰς πομπὰς καὶ τοὺς ἀγῶνας καὶ σκῦλα Μηδικὰ καὶ εἴ τι τοιουτότροπον, οὐκ ἐλάσ-
 4 σονος [ἦν] ἢ πεντακοσίων ταλάντων. ἔτι δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρήσεσθαι αὐτούς, καὶ ἦν πάννυ ἐξείργωνται πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς περικειμένοις χρυσίοις. ἀπέφαινε δ' ἔχον τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν χρυσίου ἀπέφθου, καὶ πε-
 5 ριαιρετὸν εἶναι ἅπαν. χρησαμένους τε ἐπὶ σωτηρίᾳ ἔφη
 6 χρῆναι μὴ ἐλάσσω ἀντικαταστήσαι πάλιν. χρήμασι μὲν οὖν οὕτως ἐθάρσυνεν αὐτούς, ὀπλίτας δὲ τρισχιλίους καὶ μυρίους εἶναι ἄνευ τῶν ἐν τοῖς φρουρίοις καὶ τῶν παρ' ἑπαλξιν

§ 3. θαρσεῖν τε N. ἐκέλευεν T. supraser. m. ead. ὡς ἐπιτοπολὺ T.A.J. vulg. ὡς ἐπιτοπολὺ N. ἐπὶ τὸ πολὺ V.H. ἐγένοντο T. τᾶλλα corr. N. (lit. supr. pr. a fuit τ' ἄλλα). τ' ἄλλα T. τᾶλλα A.J. vulg. Bekk. Poppo. καὶ ἀσήμου T. σκῦλα corr. N. (acc. post lit. m. r. fuit σκῦλα). ἐλάσσω ἦν omn. ut vid.

§ 4. χρῆσασθαι T. quod et ipsum bonum est.

§ 5. χρησαμένους τε N.T. σωτηρίαι T.

§ 6. παρ' ἑπαλξιν T. παρ' ἑπαλξιν T. marg. m. ead.

§ 3. ἄνευ (and § 6) "independent of."—ἀπανηλώθη, "expenses had been incurred, sums had been spent." For the impersonal see on I. 5, 4, 6, 5, 93, 4.—οὐκ ἐλάσσω (ἦν). The verb cannot be justified unless we suppose Th. is not representing what Pericles stated, but is vouching for the fact himself. This is sufficiently harsh when the enumeration of Pericles is continued in § 4, and though ὅσα ἱερὰ σκευὴ might have produced the finite verb, yet we should want ἑλασσον ἢ πεντακόσια τάλαντα or ἑλασσον πεντακοσίων ταλάντων.

§ 4. οἷς χρήσεσθαι: His words would be οἷς χρήσεσθε, "which you will make use of." χρῆσασθαι the reading of T.

suggests the imperative "make use of it."—περιαιρετὸν: as τὸ ἄγαλμα περιερέθη τὰ χρυσία is legitimate Greek, it seems the simplest way to give the epithet to τὸ ἄγαλμα, "and the statue could be stript of its golden ornaments." The power of taking off the ornaments may possibly have given rise, or at least countenance, to the scandalous story of Phidias' peculation and Pericles' connivance recorded in Plutarch Pericl. ch. 31, and probably alluded to by Arist. Pac. 605 πρῶτα μὲν γὰρ αὐτῆς ἦρξε (qu. ἦρξε αὐτῆς) Φειδίας πράξας κακῶς.

§ 5. ἐλάσσω n. pl. χρυσία.

§ 6. τῶν παρ' ἑπαλξιν VII. 28, 2 πρὸς τῇ ἐπάλξει used collectively "a line of

7 ἑξακισχιλίων καὶ μυρίων. τοσοῦτοι γὰρ ἐφύλασσον τὸ πρῶ-
τον ὅποτε οἱ πολέμιοι ἐσβάλοιεν, ἀπὸ τε τῶν πρεσβυτάτων
8 καὶ τῶν νεωτάτων, καὶ μετοίκων ὅσοι ὀπλῖται ἦσαν. τοῦ τε
γὰρ Φαληρικοῦ τείχους στάδιοι ἦσαν πέντε καὶ τριάκοντα
πρὸς τὸν κύκλον τοῦ ἄστεος, καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασ-
σόμενον τρεῖς καὶ τεσσαράκοντα· ἔστι δὲ αὐτοῦ ὃ καὶ ἀφύ-
9 λακτον ἦν, τὸ μεταξὺ τοῦ τε μακροῦ καὶ τοῦ Φαληρικοῦ. τὰ
δὲ μακρὰ τείχη πρὸς τὸν Πειραιᾶ τεσσαράκοντα σταδίων, ὧν
τὸ ἔξωθεν ἐτηρεῖτο· καὶ τοῦ Πειραιῶς ξὺν Μουνυχίᾳ ἐξήκοντα
μὲν σταδίων ὁ ἅπας περίβολος, τὸ δὲ ἐν φυλακῇ ἦν ἡμισυ
10 τούτου. ἱππέας δ' ἀπέφαινε διακοσίους καὶ χιλίους ξὺν ἱπ-
ποτοξόταις, ἑξακοσίους δὲ καὶ χιλίους τοξότας, καὶ τριήρεις
11 τὰς πλωῖμους τριακοσίας. ταῦτα γὰρ ὑπῆρχεν Ἀθηναίοις
καὶ οὐκ ἐλάσσων· ἕκαστα τούτων, ὅτε ἡ ἐσβολὴ τὸ πρῶτον
ἔμελλε Πελοποννησίων ἔσεσθαι καὶ ἐς τὸν πόλεμον καθί-
12 σταντο. ἔλεγε δὲ καὶ ἄλλα οἷάπερ εἰώθει Περικλῆς ἐς ἀπό-
δειξιν τοῦ περιέσεσθαι τῷ πολέμῳ.

XIV. οἱ δὲ Ἀθηναῖοι ἀκούσαντες ἀνεπίθοντό τε καὶ
ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παῖδας καὶ γυναῖκας καὶ τήν

§ 7. τοπρῶτον N.T.A.J. vulg. τὸ πρῶτον H. ὀπλῖται T.

§ 8. ἄστεως vulg. ἄστεος N.T.V.H. al. (de F. tac. et Ba. et Br.) A.J. τρεῖς
corr. N. (eis op. m. ead.). ὃ δ' T. καὶ τοῦ om. T.

§ 9. πειραιᾶ corr. N. (αἰά post. lit. sed op. m. ead.) τὸ (ante ἔξωθεν) om. F.
(teste Br. tac. Ba.). πειραιῶς A.J. vulg. ante Bauer. πειραιῶς N.T.F.H. omn. Be.
de V. tac. Ad. τὸ δ' ἐν A.J. vulg. Bekk. τὸ δὲ ἐν N.T.V.H. ὃν ἦν ἡμισυ A.J. vulg.
ὃν om. pauci Bekk. ἦν om. N.T.V.F. Poppo, de H. tac. Ba. ἦν facile ante ἡμ irreperere
potuit.

§ 10. ἀπέφηνε T. δ' τριήρεις T. πλοῖμους T.F. (teste Ba.) Bekk. πλωῖμους N.A.
vulg. Poppo. πλωῖμους (sic) J. τριακοσίους F. (teste Ba. tac. Br.).

§ 11. ὑπῆρχον V. ὑπῆρχεν N. ἕκαστα om. N. add. N. marg. m. r. τοπρῶτον
N.T.A.J. vulg. τὸ πρῶτον V.H.

§ 12. δ' ἄλλα T. ὅλα περ (sic) T. ἐς ἀπόδειξιν om. N. add. N. marg. m. r.
Tabulam satis rudem partium custoditarum et incustoditarum praebet litt. min. T.
ad calcem paginae.

XIV. παῖδας γυναῖκας T. supraser. m. ead. παρασκευὴν A.J. δ' αὐτῶν T.

battlements." ἐπάλξεις IV. 69, 2, 115, 1,
116, 1.

§ 8. κύκλον=περίβολον.—τοῦ μακροῦ
more precisely § 9 called τὰ μακρὰ τείχη,
as the wall to the Piraeus was a double
wall, so τὸ ἔξωθεν. See on I. 107, 1.

§ 12. περιέσεσθαι. See I. 55, 2.

XIV. ἀνεπίθοντο implies the reluctant

yielding of the Athenians (οὐ ράδιως ch.
16, and χαλεπῶς below § 2). VI. 87, 1
μήτε...ταῖς τῶνδε διαβολαῖς ἀναπείθεσθε
...ἀξιόσομεν πείθειν.—κατασκευὴν is a
sufficiently comprehensive word but here
excludes cattle (I. 10, 2, above 5, 4), and
could hardly include wives and children.
So τήν ἄλλην is "also."—ἐγλώσιν may

ἄλλην κατασκευὴν ἢ κατ' οἶκον ἐχρῶντο, καὶ αὐτῶν τῶν οἰκιῶν καθαιρούντες τὴν ξύλωσιν· πρόβατα δὲ καὶ ὑποζύγια ἐς τὴν Εὐβοίαν διεπέμψαντο καὶ ἐς τὰς νήσους τὰς ἐπικειμέ-
 2 νας· χαλεπῶς δὲ αὐτοῖς διὰ τὸ αἰεὶ εἰσθῆναι τοὺς πολλοὺς ἐν τοῖς ἀγροῖς διαιτᾶσθαι ἢ ἀνάστασις ἐγίγνετο.

XV. ξυνεβεβήκει δὲ ἀπὸ τοῦ πάνυ ἀρχαίου ἐτέρων
 2 μᾶλλον Ἀθηναίοις τοῦτο. ἐπὶ γὰρ Κέκροπος καὶ τῶν πρώ-
 των βασιλέων ἢ Ἀττικὴ ἐς Θησέα αἰεὶ κατὰ πόλεις ᾤκειτο
 πρυτανεῖά τε ἔχουσα καὶ ἄρχοντας, καὶ ὁπότε μὴ τι δεί-
 σιαν, οὐ ξυνήεσαν βουλευσόμενοι ὡς τὸν βασιλέα, ἀλλ'
 αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλευόντο· καὶ τινες καὶ
 3 μόλπου πρὸς Ἐρεχθεά. ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γε-
 νόμενος μετὰ τοῦ ξυνετοῦ καὶ δυνατός, τά τε ἄλλα διεκό-
 σμησε τὴν χώραν, καὶ καταλύσας τῶν ἄλλων πόλεων τά τε
 βουλευτήρια καὶ τὰς ἀρχὰς ἐς τὴν νῦν πόλιν οὔσαν, ἐν

§ 2. πολλους pr. N. πολλούς corr. N. (add. acc. m. r.).

XV. ^{πε}συνεβεβήκει T.H. συνέβεβήκει N. (supraser. m. r.). συνεπεβεβήκει V.F. (teste Br. "συνεβεβήκει Aug. Sed videtur antea fuisse συνεπεβεβήκει, quod erasae sunt litterae quaedam" Ba.).

§ 2. τῶν βασιλέων τῶν πρώτων T. ἐς θησέα corr. N. (post lit. m. r.). ᾤκειτο hic N. πρυτανεῖα τε N.T. ἀρχὰς corr. N. (lit. sup. ap- add. spir. ds corr. post lit. pl. litt. cap. m. r. fuit ἄρχοντας.). ἀρχὰς V. ξυνήεσαν T.H.

§ 3. πόλιν (pro χώραν) T. τὰ βουλευτήρια om. τε N.V. s' νεομόμενος T. τὰ

be added to the list of verbals in Th. given by Lob. ad Phryn. p. 351.

§ 2. ἡ ἀνάστασις here "migration, removal," as Herod. ix. 106. vii. 75, 1 used for "the breaking-up of the camp" cp. ἀναστάντες vii. 50, 3. So ἐξανίστασθαι vii. 49, 3, Herod. iv. 108, 115, without the notion of a removal forced upon men by others, the more common usage of the words. μετανίστασθαι, μετανάστασις (ch. 16) usually express voluntary removal.

XV. ἐτέρων μᾶλλον i. 85, 1. In iv. 92, 4 ἐπικινδυνότεραν ἐτέρων τὴν παροίκησιν τῶνδε ἔχομεν not ἢ ἕτεροι (than others have) but rather ἢ τὴν τῶν ἐτέρων (than that of others). See on i. 71, 2. For the early legends of Attica see Thirlw. H. G. ch. xi. Grote ch. xi.—ἐπολιτεύοντο καὶ ἐβουλευόντο: "administered severally

their civic and deliberative functions." When in course of time Athens became one πόλις, and the olden πόλεις sunk into δῆμοι or aggregates of δῆμοι, for πολιτεύεσθαι was substituted δημοτεύεσθαι in the conducting of "local deliberations," e.g. Dem. Eubulid. p. 1314 § 49 δημοτευόμενος μετ' ἐμοῦ. A collection of four demes Oenoe, Probolanthus, Tricorythus, Marathon, retained in later times the distinguishing name of τετράπολις, Eur. Heracl. 80 τετράπολιν ξύνοικον λαόν (Μα-
 ραθῶνα καὶ σύγκληρον χθόνα 32), Arist. Lysistr. 295 μὴ νῦν ἔτ' ἐν τετραπόλει τοῦ-
 μόν τροπαῖον εἴη, commemorative of the ancient independence.—ὥσπερ καὶ... "as for instance," "as the Eleusinians too as well as others."

§ 3. ἐβασίλευσε "became king." In Aesop's fable wherein the horse com-

βουλευτήριον ἀποδείξας καὶ πρυτανεῖον, ξυνώκισε πάντας, καὶ νεμομένους τὰ αὐτῶν ἐκάστους ἅπερ καὶ πρὸ τοῦ ἡνάγκασε μιᾷ πόλει ταύτῃ χρῆσθαι, ἢ ἀπάντων ἤδη ξυντελούντων ἐς αὐτὴν μεγάλη γενομένη παρεδόθη ὑπὸ Θησεῶς τοῖς ἔπειτα· καὶ ξυνοίκια ἐξ ἐκείνου Ἀθηναῖοι ἔτι καὶ νῦν τῇ θεῷ ἑορτὴν δημοτελῇ ποιοῦσι. τὸ δὲ πρὸ τούτου ἢ ἀκρόπολις ἢ νῦν οὔσα πόλις ἦν, καὶ τὸ ὑπ' αὐτὴν πρὸς νότον μάλιστα τετραμμένον. τεκμήριον δέ· τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ ἀκρόπολει καὶ ἄλλων θεῶν ἐστὶ καὶ τὰ ἔξω πρὸς τοῦτο τὸ μέρος τῆς πόλεως μᾶλλον ἰδρυται. τό τε τοῦ Διὸς τοῦ Ὀλυμπίου καὶ τὸ Πύθιον καὶ τὸ τῆς Γῆς καὶ τὸ ἐν Λίμναις Διονύσου, καὶ τὰ ἀρχαιότερα Διονύσια τῇ δωδεκάτῃ ποιεῖται ἐν μηνὶ

αὐτῶν T.H. αὐτῶν corr. N. (post. lit. corr. spir. m. r.). προτοῦ A.J. vulg. πρὸ τοῦ N.T.V.H. γενομένη μεγάλη T.

§ 4. τὸ (ante ὑπ' αὐτὴν) om. T. ^{στα} μάλι corr. N. (στα supraser. m. r.). μάλιστα ^δ πρὸ νότον N.V.

§ 5. δ' ἄλλων T. θεῶν ἐστὶ N.T.A.J. vulg. πρὸ τουτοῦ (ut vid.) pr. T. πρὸ τουτοῦ (sic) corr. T. (m. ead. voluit op. πρὸς τουτοῦ). ^{τε} τὸ τοῦ διὸς corr. N. (supraser. m. r.). τό, τε A.J. vulg. καὶ (post ὥσπερ) om. N.V.

plained to the man that the stag wasted his pasture, and in order to have his revenge accepted the man's conditions to bridle and mount upon him, ἀντὶ τοῦ τιμωρήσασθαι αὐτὸς ἐδοῦλευσεν ἑῷ (*himself became henceforth slave*) τῷ ἀνθρώπῳ Aristot. Rhet. II. 20, 5.—μετὰ τοῦ ξυνετοῦ (*neut.*) condensed for μετὰ τοῦ ξυνετός εἶναι, as Plat. Theaet. p. 185 E καλὸς γὰρ εἶ, ὦ Θεαίτητε, καὶ οὐχ, ὥς ἔλεγε Θεόδωρος, αἰσχυρός· ὁ γὰρ καλῶς λέγων καλὸς τε κάγαθός. πρὸς δὲ τῷ καλῷ εὐ ἐποίησάς με ... Here Heindorf stopt, expecting εἶναι, but surely then καλός. Stallbaum has on the passage given reference to many examples.—ἀρχάς, "boards of magistracy," plural of ἀρχή, which has been noticed on I. 96, 2. So τὰς κατασκευὰς 16=τὴν κατασκευὴν ἕκαστος.—ξυντελούντων, "counting with, telling with" for political union, as Scotland with England, Ireland with Great Britain, since the respective Unions. Cp. IV. 76, 3 Χαίρωνειαν ἢ ἐς Ὀρχομενὸν ξυντελεῖ, "counts with" in election of a Boeotarch, as, to use a home illustration, Barnwell

and Chesterton with Cambridge in electing members of parliament. This measure of Theseus, as others have observed, is more truly recorded by Livy xxxi. 30 *delubra sibi fuisse, quae quondam pagatim habitantes in parvis illis castellis vicisque consecrata ne in unam urbem quidem contributi majores sui deserta reliquerint*, than by Cicero Leg. II. 2, 5 *ut vestri Attici postquam Theseus eos demigrare ex agris et in astu, quod appellatur, omnes se conferre jussit*. Still Cicero meant the same however loosely he has written, for doubtless in the close of the sentence he wrote, according to the admirable conjecture made by Bake and Madvig separately, *et sui erant iidem et Attici* (*members each of his own deme, as well as bearing the comprehensive name*).—ἑορτὴν ποιοῦσι not "celebrate" (which would be ποιοῦνται), but "appoint" as πομπὴν ποιεῖν, ἀγῶνα ποιεῖν, and the like. See on I. 77, 1.

§ 5. καὶ ἄλλων θεῶν, "of other gods as well as Athene," and § 6 καὶ ἄλλα "others as well as those just enume-

Ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες ἔτι καὶ
 ἡ νῦν νομίζουσιν. ἴδρυται δὲ καὶ ἄλλα ἱερὰ ταύτῃ ἀρχαῖα.
 7 καὶ τῇ κρήνῃ τῇ νῦν μὲν τῶν τυράννων οὕτω σκευασάντων
 Ἐννεακρούνῳ καλουμένη, τὸ δὲ πάλαι φανερῶν τῶν πηγῶν
 οὐσῶν Καλλιρρόῃ ὠνομασμένη, ἐκείνῃ τε ἐγγὺς οὔσῃ τὰ
 πλείστου ἄξια ἐχρῶντο, καὶ νῦν ἔτι ἀπὸ τοῦ ἀρχαίου πρό
 τε γαμικῶν καὶ ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι χρή-
 8 σθαι. καλεῖται δὲ διὰ τὴν παλαιὰν ταύτῃ κατοίκησιν καὶ ἡ
 ἀκρόπολις μέχρι τοῦδε ἔτι ὑπὸ Ἀθηναίων πόλις.

XVI. τῇ τε οὖν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτονόμῳ
 οἰκῇσιν μετείχον οἱ Ἀθηναῖοι, καὶ ἐπειδὴ ξυμφέσθησαν,
 διὰ τὸ ἔθος ἐν τοῖς ἀγροῖς ὅμως οἱ πλείους τῶν ἀρχαίων καὶ
 τῶν ὕστερον μέχρι τοῦδε τοῦ πολέμου πανοικησία γενόμε-
 νοί τε καὶ οἰκῇσαντες οὐ ῥαδίως τὰς μεταναστώσεις ἐποιοῦντο,

§ 6. ἀρχαῖα ταύτῃ vulg. ταύτῃ ἀρχαῖα N.T.V.F.H. al. A.J.

§ 7. οὕτως H. σκευασάντων.....ἐκείνῃ τε ἐγγὺς om. F. (teste Ba.). κελυσάντων
 sequi. libr. A.J. καλλιρρόῃ N.V.F. (teste Br. καλλιρρόῃ) A.J. καλλιρῶν T. ἐκείνοι
 speciose Bekk. vid. not. ἐκείνῃ τε N.T.

§ 8. δὲ (ante διὰ) om. T. ταύτην κατ. A.J. vulg. ταύτῃ N.T.F.H. al. de V. tac.
 Ad. ὑπὸ ἀθηναίων N.T.F. (teste Ba.) H. quod recepi.

XVI. τῇ...αὐτονόμῳ οἰκῇσιν μετείχον omnes praeter Graevianum in quo su-
 praser. μετοικῶν ut vid. libri et Schol. Locutionem cum explicare nemo possit,
 nemo explicandum sibi proponere debuit. Nam quod Poppo somniat breviter
 sed satis refutavi ad Dem. Fals. Leg. § 384. Emendatrice manu opus est, at
 quisnam emendator locuples potest inveniri? In loco paene desperato liceat
 periculum fieri conjecturae. οἰκῇσιν μετείχον vix discrepat ab οἰκῇσιν μετείχον i.e.
 οἰκῇσιν (ei et i permutata esse nemo est qui nesciat) ἐπ' εἶχον. οἰκῇσιν semel in
 οἰκῇσιν corrupto, τῇ τε αὐτονόμῳ pro eo quod dici debuit τὴν τε αὐτονόμον sponte
 sua sequebantur. Porro vide ne pro τε οὖν Th. δ' οὖν scripserit.—ἐπιπολὺ N.T.
 A.J. vulg. ante Bauer. ἐπὶ πολὺ H. οἱ (ante ἀθηναῖοι) om. N.V. τῶν τε ἀρχαίων
 A.J. vulg. τῶν ἀρχαίων N.T.V.H. ("a prima manu cui deinde adscriptum est"
 Ba.). De F. tac. Ba. Br. πανοικησία T. μεταστώσεις N.V.F. ("syllaba va a man.

rated."—νομίζουσιν used absolutely,
 "continue the usage." See on i. 77, 8.
 So § 7 νομίζεται, "the usage is con-
 tinued."

§ 7. ἐκείνῃ: I am not prepared to
 reject this reading, understanding the
 fountain as it then was before the altera-
 tion made by the Pisistratidae compared
 with its present appearance. So τε...καὶ
 correspond. I admit at the same time
 the facility of Bekker's change, η (η) and
 οι being so frequently confused. We
 have an instance above, ii. 8, 5.

§ 8. πόλις: examples of this use are
 found throughout the Lysistr. and else-
 where in Aristophanes; and in Th. in
 public documents v. 18, 9, 23, 5, 47, 11.

XVI. I hope my conjecture may com-
 mend itself to the reader. If the dative
 with μετέχιν could mean "to have a
 share in" as well as "to have a share
 with," still the tenant of a dwelling
 could only then be said "to have a share
 in" if there was a joint tenant. But
 such meaning of the dative is impossible.
 The passage according to my alteration

ἄλλως τε καὶ ἄρτι ἀνειληφότες τὰς κατασκευὰς μετὰ τὰ Μηδικά, ἐβαρύνοντο δὲ καὶ χαλεπῶς ἔφερον οἰκίας τε καταλιπόντες καὶ ἱερὰ ἃ διὰ παντὸς ἦν αὐτοῖς ἐκ τῆς κατὰ τὸ ἀρχαῖον πολιτείας πάτρια, δίαίταν τε μέλλοντες μεταβάλλειν καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὐτοῦ ἀπολείπων ἕκαστος.

XVII. ἐπειδὴ τε ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν ὑπῆρχον οἰκήσεις καὶ παρὰ φίλων τινὰς ἢ οἰκείων καταφυγῇ, οἱ δὲ πολλοὶ τὰ τε ἔρημα τῆς πόλεως ὥκησαν καὶ τὰ ἱερὰ καὶ τὰ ἡρῶα πάντα πλὴν τῆς ἀκροπόλεως καὶ τοῦ Ἑλευσινίου καὶ εἴ τι ἄλλο βεβαίως κληστὸν ἦν· τό τε Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ καὶ ἐπάρα-

rec. superser." Ba. tac. Br.). καὶ (post ἄλλως τε) om. T. ut pl. omn. vi. 72, 2. οἰκίας τε N.T. an καταλείποντες? διαπαντὸς N.T.A.J. αὐτοῦ N. vulg. αὐτοῦ an αὐτοῦ T. p. 1. de F. tac. Ba. Br. de H. tac. Ba. αὐτοῦ A.J. ἀπολείπων corr. N. (ω m. r. fuit ἀπολείπειν?)

XVII. ἐπειδὴ δὲ A.J. vulg. ἐπειδὴ τέ (sic) N. ἐπειδὴ τε T.V.H. de F. tac. Ba. Br. ὀλίγοι μὲν τινες ὑπῆρχον οἰκήσει pr. N. ὀλίγοις μὲν τισιν ὑπῆρχον οἰκήσεις corr. N. (σ supra γοι ser. συν corr. σ supra ει ser. m. r.). φίλους N.V. τὰ ἔρημα om. τε N.V. ἔρημα Br. ὥκησαν hic N. τὰ (ante ἡρῶα) om. T. τοῦ ἐλ. corr. N. (οὐ m. r.). κλειστὸν N.T.F. (teste Ba. tac. Br.) H. κληστὸν A.J. vulg. τό, τε corr. N. (, add. m. r.). τό, τε T.A.J. vulg. ἐπάρατον pr. N. ἐπάρατόν τε corr. N. (add. alt. acc. et τε

is "The Athenians then (resuming from ch. 14) still continued their general independent dwelling in the country, and because, after the union, yet according to usage the majority had been born and dwelt in the country, they reluctantly changed their abodes."—κατασκευάς: see on 15, 3.—καταλείποντες surely seems necessary especially as μέλλοντες μεταβάλλειν and ἀπολείπων follow. "They felt heaviness of heart at leaving."—οὐδὲν ἄλλο ἢ (*nihil aliud quam*) where Greek and Latin leave out a word which we supply (*do nothing else than*) is so well known an idiom (see Buttm. Ind. Plat. Dialog. iv.) that I should not have noticed it, if I had not in the course of my experience found it occasionally a stumblingblock with a beginner. Plat. Theaet. p. 206 A ὡς οὐδὲν ἄλλο μανθάνων διέτελεσας ("you continued to do nothing else while learning") ἢ τὰ στοιχεῖα... δια- γινώσκειν πειρώμενος. A similar difficulty of the participle found in Plat. Phaedr. p. 276 D seems still to require explanation. The words are ὅταν δὲ

ἄλλοι παιδιαῖς ἄλλαις χρώνται, συμπολοῖς τε ἀρδόντες αὐτοὺς ἐτέροις τε ὅσα τούτων ἀδελφά, τότ' ἐκεῖνος, ὡς ἔοικεν, ἀντὶ τούτων οἷς λέγω παίζων διάξει. As in the first-quoted Platonic passage it is difficult at first sight to separate μανθάνων from διέ- τέλεσας, so in this all seem to have joined παίζων with διάξει. But first, can οἷς λέγω παίζω mean the same as ἐν οἷς λέγω π.; We have below ε τοῦ ἐν λόγοις δυναμένου παίζειν. Secondly, does Socrates mean that the serious man will pass his time in disporting in amusements, even in the intellectual disport? Rather he means "when others are indulging in other pastimes, recreating themselves (*moistening their clay*) with &c., then will he, *when in sportive humour*, continue to recreate himself (*ἄρδων ἐαυτόν*), a beautiful example of *zeugma* with such as I am speaking of."

XVII. τὸ ἄστυ not here, as usually, in contrast to the Piraeus alone, but to the country at large as well. So Cicero in the passage above quoted has understood the borrowed Greek word.

τόν τε ἦν μὴ οἰκεῖν καὶ τι καὶ Πυθικοῦ μαντείου ἀκροτε-
λεύτιον τοιούνδε διεκώλυε, λέγον ὥς

τὸ Πελασγικὸν ἀργὸν ἄμεινον,

² ὅμως ὑπὸ τῆς παραχρῆμα ἀνάγκης ἐξωκλήθη. καὶ μοι δοκεῖ
τὸ μαντεῖον τοῦναντίον ξυμβῆναι ἢ προσεδέχοντο· οὐ γὰρ
διὰ τὴν παράνομον ἐνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῇ πόλει,
ἀλλὰ διὰ τὸν πόλεμον ἢ ἀνάγκη τῆς οἰκήσεως, ὃν οὐκ ὀνο-
μάζον τὸ μαντεῖον προῆδει μὴ ἐπ' ἀγαθῷ ποτὲ αὐτὸ κατοι-
³ κισθησόμενον. κατεσκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν
τειχῶν πολλοὶ καὶ ὥς ἑκαστός που ἐδύνατο· οὐ γὰρ ἐχώρησε
ξυνελθόντας αὐτοὺς ἢ πόλις, ἀλλ' ὕστερον δὴ τά τε μακρὰ
τείχη ὤκησαν κατανειμῶμενοι καὶ τοῦ Πειραιῶς τὰ πολλά,
⁴ ἅμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἤπτοντο, ξυμμάχους τε
ἀγείροντες καὶ τῇ Πελοποννησίῳ ἑκατὸν νεῶν ἐπίπλουν ἐξαρ-
⁵ τύοντες· καὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν.

XVIII. ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖὼν ἀφί-
κετο τῆς Ἀττικῆς ἐς Οἰνόην πρῶτον, ἥπερ ἔμελλον ἐσβαλεῖν.

m. r.) καὶ (ante πυθικοῦ) om. N. μαντεῖον T. λέγειν T. (supraser. m. ead.) ἐς
(pro ὥς) T. ἐξωκλήθη corr. N. (θ post. lit. corr. m. r. an fuit -σθη? non -ισθη, nam ἢ
pr. m. diserte legitur).

§ 2. ἦ (pro ἢ) 2 Be. τῇ πόλει (sic) T. ὁ οὐκ pl. omn. Be. (de F. tac. Ba.)
ὀνομάζον (sic) corr. N. (corr. pr. o del. acc. supr. alt. o m. r. fuit ὀνόμαζον). ἐνομάζον
(sic) T. (sed acc. alt. transv. cal. induct.). τὸ τὸ μαντ. T. Sed pr. τὸ transv. cal.
induct. προῆδει hic N. ἐπαγαθῷ (sic) T. ἐπ' ἀγαθῷ ποτε A. J.

§ 3. ἐδύνατο N. T. συνελθόντας T. ὤκησαν (hic) N. ὤκισαν T. s' T. πειραιεύς
A. J. vulg. ante Bauer. πειραιῶς N. T. F. H.

§ 4. καὶ (post ἅμα δὲ) om. T. πρ N. ἤπτοντο corr. N. (pr. o op. m. ead.).
ξυμμάχους τὲ T. ξυμμάχους τὲ corr. N. (add. acc. supr. α et τε corr. ous m. r.).
ἀγείροντες corr. N. (o op. m. ead.) τῷ πελ. T. (supraser. m. ead.). οἱ μὲν T. .

XVIII. στρατ N. ἀφίκετο corr. N. (o m. ead. op.).

§ 2. ξυμβῆναι “to have a fulfilment,”
as v. 26, 3 καὶ τοῖς ἀπὸ χρησμῶν τι ἰσχυ-
ρισσαμένοις μόνον δὴ τοῦτο ἐχυρῶς ξυμβάν.
—αἱ ξυμφοραί: supply from the above
δοκοῦσι, as II, 4.

§ 3. For this cp. the graphic descrip-
tion in Aristoph. Equit. 792 καὶ πῶς σὺ
φιλεῖς ὅς τοῦτον ὀρῶν οἰκοῦντ' ἐν ταῖς φιλάκ-
ναισι | καὶ γυπαρίοις καὶ πυργιδίοις ἔτος
ἑγδοοῦν (exaggerating the time, or pro-

bably dating the gathering in from the
siege of Potidaea) οὐκ ἐλευαίρεις;

XVIII. ἐσβαλεῖν in point of form is
either aorist or future. So τεμείν 20, 3,
so βαλεῖν Eur. Suppl. 330 ἐτ' αὐτὸν ἄλλα
βλήματ' ἐν κύβοις βαλεῖν | πέποιθ'. This
is only in the infinitive, as βαλῶ fut. and
βάλω aor. subj., βαλῶν fut. and βαλὼν
aor., cannot be confounded. It is also
probably rare; for this form of aorist

καὶ ὡς ἐκαθέζοντο, προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλω τρόπῳ· ἡ γὰρ Οἰνότη οὔσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο ὅποτε πόλεμος καταλάβοι. τὰς τε οὖν προσβολὰς εὐτρεπίζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. αἰτίαν τε οὐκ ἐλαχίστην Ἀρχίδαμος ἔλαβεν ἀπ' αὐτοῦ, δοκῶν καὶ ἐν τῇ ξυναγωγῇ τοῦ πολέμου μαλακὸς εἶναι καὶ τοῖς Ἀθηναίοις ἐπιτήδειος, οὐ παραινῶν προθύμως πολεμεῖν· ἐπειδὴ τε ξυνελέγετο ὁ στρατός, ἡ τε ἐν τῷ ἰσθμῷ ἐπιμονὴ γενομένη καὶ κατὰ τὴν ἄλλην πορείαν ἡ σχολαιότης διέβαλεν αὐτόν, μάλιστα δὲ ἡ ἐν τῇ Οἰνότη ἐπίσχεσις. οἱ γὰρ Ἀθηναῖοι ἐσεκομίζοντο ἐν τῷ χρόνῳ τούτῳ, καὶ ἐδόκουν οἱ Πελοποννήσιοι ἐπελθόντες ἂν διὰ τάχους

§ 2. ποιησόμενοι corr. N. (ὁ post lit. 2 litt. cap. m. r.). αὐτῷ τῷ φρουρίῳ T., τῷ bis scripto.

§ 3. εὐτρεπίζοντο N.T. pl. omn. A.J. vulg. Bekk. εὐτρεπίζοντο IV. 123, 4 omn. libr. et ead.

§ 4. αἰτίαν τὲ N.T. διέβαλεν corr. N. (λ post lit. 2 litt. cap. m. r. fuit διέβαλεν). δὲ ἡ ἐν N. ἡ om. V. δὲ οἱ ἐν T.

§ 5. διὰ τάχους N. διατάχους T.A.J. πάντα τὰ ἔξω N.V. καταλαβεῖν corr. N. (λαβ. m. r.).

is generally found accompanied by future middle, e.g. πεσεῖν (aor.) πεσεῖσθαι (fut.), so μολεῖν (μολεῖσθαι, θανεῖν) (θανεῖσθαι). The forms ἐσβαλεῖν, τεμείν, found in our passages, and βαλεῖν in Eurip., of course are future.

§ 2. ἐτετείχιστο. A too literal translation "had been fortified" might here mislead, conveying as probably it has done to Leake the idea of a recently erected fort. Translate "Oenoe was a fortified position." See on 2, 2, and I. 135, 3. For the site of Oenoe, not to be confounded with its namesake deme a member of the τετράπολις, see Leake Topogr. of Athens Vol. II. p. 129, 130. "It was fortified prior to the Peloponnesian war, and became one of the most important defences of the Attic frontier. It still exists in ruins under the name of Ghyftó-kastro, and is one of the most complete examples of a Greek fortress extant." North Greece Vol. II. p. 376, 377.—αὐτῷ "it (Oenoe) as a garrison." This attraction, almost invariable in

Latin, is occasionally found in Greek. Plat. Phaedr. p. 245 E ψυχῆς οὐσίαν τε καὶ λόγον τοῦτον αὐτόν τις λέγων οὐκ αἰσχυνέεται, though above c τοῦτο πῆγη καὶ ἀρχὴ κινήσεως, rendered by Cicer. Tusc. I. 23, 53, or Republ. VI. 25, 27 hic fons hoc principium est movendi.

§ 3. ἐνδιέτριψαν with χρόνον as 85, 8, without χρόνον III. 29, I, VII. 81, 3.—καὶ ἄλλως, "and in other ways," as πᾶσαν ἰδεᾶν I9, I shows.

§ 4. ἐπιτήδειος "a convenient enemy for the Ath.," as Propert. V. I, 138 Et Veneris pueris utilis hostis eris. So οὐκ ἀνωφελεῖς VI. 33, 4, ξυμφορώτατοι προσπολεμῆσαι VIII. 96, 5, and elsewhere. The tardiness of Archidamus is throughout the cause of blame, not friendliness to the Ath., though the word would bear this meaning.—Of the large abundance of words denoting nearly the same idea σχολαιότης seems an ἀπαξ λεγόμενον, ἐπίσχεσις had been used before by Homer Odys. XVII. 451 ἐπεὶ οὔτις ἐπίσχεσις.

πάντα ἔτι ἕξω καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν.
 ἐν τοιαύτῃ μὲν ὀργῇ ὁ στρατὸς τὸν Ἀρχίδαμον ἐν τῇ καθέδρᾳ
 ἵειχεν. ὁ δὲ προσδεχόμενος, ὥς λέγεται, τοὺς Ἀθηναίους τῆς
 γῆς ἔτι ἀκεραίου οὔσης ἐνδώσειν τι καὶ κατοκνήσειν περιυδεῖν
 αὐτὴν τμηθεῖσαν, ἀνείχεν.

XIX. ἐπειδὴ μέντοι προσβαλόντες τῇ Οἰνότη καὶ πᾶσαν
 ἰδέαν πειράσαντες οὐκ ἐδύναντο ἐλεῖν, οἱ τε Ἀθηναῖοι οὐδὲν
 ἐπεκηρυκεύοντο, οὕτω δὲ ὀρμήσαντες ἀπ' αὐτῆς, μετὰ τὰ ἐν
 Πλαταιᾷ τῶν ἐσελθόντων Θηβαίων γενόμενα ἡμέρα ὀγδοη-
 κοστῇ μάλιστα, τοῦ θέρους καὶ τοῦ σίτου ἀκμάζοντος, ἐσέ-
 βαλον ἐς τὴν Ἀττικὴν· ἡγείτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου,

§ 7. ὁ δὲ T. ἐνδώσειν τί N. (lit. sup. τί et ut vid. add. acc.). ἐνδόσειν (sic) corr.
 T. εἰν (m. r. vid.). τί A. τι T.J. vulg.

XIX. ἐδύναντο omn. et libr. et edd. ἐλθεῖν T. ἀπεκηρυκεύοντο F. (teste Br. tac.
 Ba.). ὀρμήσαντες N. ἐσέβαλλον T. δὲ corr. N. (post. lit. 3 vel. 4 litt. cap. an fuit
 δὲ ὁ?) δὲ ὁ F.H. βασιλεὺς corr. N. (βα m. r.).

§ 5. εἰ μὴ διὰ: see on Dem. de F. Leg.
 § 83. "But for, had it not been for,
 his delay."

§ 7. περιυδεῖν is alike joined with a
participle or *infinitive*. We have the
 latter I. 35, 4, below 20, 2, the former
 20, 3.—ἀνείχεν as VIII. 94, 2. ἀνείχε
 also used intransitively VII. 48, 3.

XIX. πᾶσαν ἰδέαν, "in every form of
 besieging," as πάντα τρόπον is constant-
 ly used.—The alteration of ὀγδοηκοστῇ
 into πεντηκοστῇ will bring the invasion
 to June 26 and, μάλιστα expressing
 round numbers, to our Midsummer.
 But I think it has been shown that the
 invasion of Plataea must have been quite
 a month earlier. See note on 2, p. 3. If
 we retain ὀγδοηκοστῇ here, and for δύο
 2, 1 replace τρεῖς (γ' for β', I admit an
 alteration not commending itself on cri-
 tical grounds) we get at precisely the
 same date, as Anthesterion ended in this
 year on April 7. Other difficulties which
 have long perplexed our chapter are by
 either conjecture surmounted. The ga-
 thering of contingents at the Isthmus,
 the tardy operations before Oenoe, the
active invasion of Attica probably last-
 ing forty days, will make up the *eighty*
 days. Dating the invasion from the be-
 ginning of the siege of Oenoe (ἡ ἐσβολή

ἡ ἐς τὴν Ἀττικὴν v. 20, 1) will allow the
fifty days. The eclipse of the sun Aug.
 3 (ch. 28) after the invasion was ended
 is also clear. Finally τοῦ θέρους καὶ τοῦ
 σίτου ἀκμάζοντος is intelligible. If spring
 was the early part of summer and be-
 gan at the vernal equinox (see on 1) the
 Midsummer of Th. would correspond
 with ours.—σίτου ἀκμάζοντος I rather
 understand to mean "when the corn
 was in full ear" than "when the corn
 was ripe for the sickle," a sense which I
 presume will not be inconsistent with
 harvest-time in Attica and seems only
 to suit the meaning of ἀκμάζειν. οἱ ἀκ-
 μάζοντες in age are in an intermediate
 state between οἱ νέοι and οἱ πρεσβύτεροι
 Aristot. Rhet. II. 14, the ἀκμή of the
 body being between thirty to thirty-five,
 the πρεσβύτεροι are παρηκμάκότες II. 13.
 See also I. 5, 11. (Plat. v. Rep. 460 E
 extends the ἀκμή to the age of fifty-five
 for special reasons, but his ἀκμάζοντες
 are not πρεσβύτεροι.) Adulta aestas
 Tacit. Ann. II. 23, adultus autumnus
 XI. 31, may be as Ritter interprets them,
 for Tacitus *might* commence spring and
 autumn at the equinoxes. Still I think
 he followed his contemporaries, and
 donec ver adolesceret XIII. 36 suggests to
 me several weeks before May.

2 Λακεδαιμονίων βασιλεύς. καὶ καθεζόμενοι ἔτεμνον πρῶτον
 μὲν Ἐλευσίνα καὶ τὸ Θριάσιον πεδῖον, καὶ τροπὴν τινα τῶν
 Ἀθηναίων ἱππέων περὶ τοὺς Ῥεῖτους καλουμένους ἐποιήσαντο·
 ἔπειτα προῦχώρουν ἐν δεξιᾷ ἔχοντες τὸ Αἰγάλεων ὄρος διὰ
 Κρωπειᾶς ἕως ἀφίκοντο ἐς Ἀχαρνάς, χώρον μέγιστον τῆς
 3 Ἀττικῆς τῶν δῆμων καλουμένων. καὶ καθεζόμενοι ἐς αὐτὸν
 στρατόπεδόν τε ἐποιήσαντο χρόνον τε πολὺν ἐμμεΐναντες
 ἔτεμνον.

XX. γνώμη δὲ τοιαῦδε λέγεται τὸν Ἀρχίδαμον περὶ τε
 τὰς Ἀχαρνὰς ὡς ἐς μάχην ταξάμενον μέναι καὶ ἐς τὸ πεδῖον
 2 ἐκείνη τῇ ἐσβολῇ οὐ καταβῆναι. τοὺς γὰρ Ἀθηναίους ἤλ-
 πιζεν, ἀκμάζοντάς τε νεότητι πολλῇ καὶ παρεσκευασμένους
 ἐς πόλεμον ὡς οὐπω πρότερον, ἴσως ἂν ἐπεξελθεῖν καὶ τὴν
 3 γῆν οὐκ ἂν περιδεῖν τμηθῆναι. ἐπειδὴ οὖν αὐτῷ ἐς Ἐλευ-
 σίνα καὶ τὸ Θριάσιον πεδῖον οὐκ ἀπήντησαν, πείραν ἐποιεῖτο
 περὶ τὰς Ἀχαρνὰς καθήμενος εἰ ἐπεξίσσιν· ἅμα μὲν γὰρ αὐτῷ
 ὁ χώρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἅμα δὲ καὶ
 οἱ Ἀχαρνῆς μέγα μέρος ὄντες τῆς πόλεως (τρισχίλιοι γὰρ
 ὀπλῖται ἐγένοντο), οὐ περιόψεσθαι ἐδόκουν τὰ σφέτερα δια-

§ 2. ἔτεμον T. θριάσιον corr. N. (σ m. r.). ρεῖτους pr. N. ρεῖτους corr. N.
 (add. acc. m. r. lit. supra τους.) καλουμένους corr. T. (ous m. ead.). προῦχώρουν N.

Bekk. προῦχώρει F. (test. Br. tac. Ba.). αἰγάλεων N.V. αἰγαλέων T. ὄρ (sic.) A.
 κεκρωπειᾶς A.J. Κεκρωπίας vulg. κρωπειᾶς N.V.F.H. pl. omn. Be. διακρωπιᾶς T.
 ἐφίκοντο N.V. χωρίον A.J. vulg. Bekk. χώρον N.T.V.F.H. ("in quo deinde χωρίον
 factum, et accentus mutatus erat." Ba.) pl. Be.

§ 3. καὶ καθεζόμενοί τε T. αὐτὸ A.J. vulg. Bekk. αὐτὸν N.T.V.F.H. pl. Be.
 χρόνον τὲ N.T.

XX. τοιαῦδε T. καταβῆναι N. (lit. supr. κατ vel mend. libri.). καὶ (pro ὡς) T.
 vid. ad. 1, 2, 6.

§ 2. ἤλπιζε T. παρεσκευασμένους T. ἐπεξελθεῖν N. (lit. supr. alt. ε vel mend.
 libri.) περιδεῖν corr. N. (ερ corr. alt. ι add. m. r. an fuit παριδεῖν?)

§ 3. θριάσιον corr. N. (σι m. r.). ἀχαρνῆς A.J. vulg. ἀχαρνῆς N.T.V.F. (teste
 Ba. tac. Br.) H. μέγα μένος A.J. ὀπλῖται T.

§ 2. For Ῥεῖτους, "salt-springs, which,
 crossing the narrow pass at the entrance
 of the Thriasian plain, formed the na-
 tural boundary of the Athenians and
 Eleusini," see Leake Topogr. Ath. Vol.
 II. 131...141.—χώρον (and § 3 αὐτὸν) I
 read with best MSS. We have χώρος
 22, 3, χώρους 25, 2. χώρος, which in

time the diminutive entirely superseded
 in prose, is one of the words common to
 the older Attics with Ionic writers and
 poets. We find it in Antiph. III. § 8
 p. 122 St.=664 R. τοῦ χώρου διαμαρτῶν
 ἐν ᾧ διατρέχων οὐκ ἂν ἐπλήγη. In Ly-
 curg. c. Leocr. § 96 p. 160 St.=201 R.
 ἀφ' ὧν καὶ τὸ χωρίον ἔτι καὶ νῦν προῦσ-

4 φθαρέντα, ἀλλ' ὁρμήσειν καὶ τοὺς πάντας ἐς μάχην. εἴ τε καὶ μὴ ἐπεξέλθοιεν ἐκεῖνη τῇ ἐσβολῇ οἱ Ἀθηναῖοι, ἀδεέστερον ἤδη ἐς τὸ ὕστερον τὸ πεδῖον τεμεῖν καὶ πρὸς αὐτὴν τὴν πόλιν χωρήσεσθαι· τοὺς γὰρ Ἀχαρνέας ἐστερημένους τῶν σφετέρων οὐχ ὁμοίως προθύμους ἔσεσθαι ὑπὲρ τῆς τῶν ἄλ-
5 λων κινδυνεύειν, στάσιν δὲ ἐνέσεσθαι τῇ γνώμῃ. τοιαύτη μὲν διανοία ὁ Ἀρχίδαμος περὶ τὰς Ἀχαρνὰς ἦν.

XXI. Ἀθηναῖοι δέ, μέχρι μὲν οὐ περὶ Ἐλευσίνα καὶ τὸ Θριάσιον πεδῖον ὁ στρατὸς ἦν, καὶ τινα ἐλπίδα εἶχον ἐς τὸ ἐγγυτέρω αὐτοὺς μὴ προϊέναι, μεμνημένοι καὶ Πλειστοάνακτα τὸν Πανσανίου Λακεδαιμονίων βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θρίωζε στρατῷ Πελοποννησίων πρὸ τοῦδε τοῦ πολέμου τέσσαρσι καὶ δέκα ἔτεσιν ἀνεχώρησε πάλιν ἐς τὸ πλεῖον οὐκέτι προελθὼν (διὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώ-

§ 4. ἐπεξέλθοιεν N. ἐξέλθοιεν V. ἐπεξέλθοιεν ἐν pr. F. (teste Br. tac. Ba.). ἀδεέστερον corr. N. (ἀ post. lit 2 litt. cap. corr. m. r.). τό, τε πεδῖον A.J. vulg. τὸ πεδῖον N.T.V.F.H. pl. omn. Be. ἐς αὐτὴν A.J. vulg. Notabilis varietas. Sed ut ἐν interdum pro eo est quod Latine dicitur in vicinia, ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις ὡν iv. §, i (ἐν τῇ Ἀττικῇ ὄντες 6, i), ἐν τῇ Ἐπιδαύρῳ οἱ Ἀργεῖοι ἦσαν v. §5, i (ἐσέβαλον ἐς τὴν

Ἐπιδαυρίαν §4, 3), ita non memini ἐς idem valere quod in viciniam. πρ N. πρὸς T.V.F.H. pl. omn. Be. οὐχ ὁμοίως T. vid. ad i. 21, i. στάσιν "ita emendatum erat in Cass. [H.] pro πᾶσιν" Ba. In Aeschyl. Prom. V. 354 τυφῶνα θοῦρον, σ τ ᾱ σ ι ν δς ἀντέστη θεοῖς diu est cum conieci, iisdem numeris quibus parcius sed nonnumquam utitur Aeschyl. v.c. Suppl. 516 ἀλλ' οὔτι δαρὸν χρόνον ἐρμηύσει πατήρ, Pers. 181.

XXI. μέχρι μὲν οὐ A.J. vulg. Bekk. Poppo. μέχρι μὲν οὖν N. (sed in marg. οὐ man. diversa ab ea quam dixi "m. r.") T.V.F.H. ("sed in hoc manu recent. correc-

tum οὐ" Ba.) al. θριάσιον corr. N. (σι m. r.). στρατ N. θρίωζε corr. N. (ιω m. r.).

θρίωζε F. (teste Br. tac. Ba.). ἐθρίωζε H. πρὸ τούτου T. τέσσαρσιν T. ἔτε corr. σιν

N. (post lit. ε m. r. fort. fuit ἔτη). ἀνεχώρησε corr. N. (ω m. ead. vid.). πλέον A.J. vulg. πλέον N.T.V.F.H. al. διδ δὲ vulg. διδ δὴ N.T.V.F.H. al. A.J. καὶ hab. (non om.) N. τῆς γῆς vulg. γῆς N.T.V.F.H. omn. Be. A.J.

αγορεύεσθαι (λέγεται) τῶν εὐσεβῶν χῶρον, χωρίον is the Orator's own word, χῶρον retained from the old tradition.

XX. § 3. καὶ τοὺς πάντας: The emphasis-giving force of καὶ is very well known with πᾶς. There are numerous examples in Th. alone. I have noticed some on Dem. de F. Leg. § 212.

§ 4. τεμεῖν: see on 18, i.

XXI. καὶ τινα ἐλπίδα εἶχον, "had some hope," though καὶ may be apodotic.

See on i. 72, 2. That this is the apodosis, and not οὐκέτι ἀνασχετὸν ἐποιοῦντο, is clear from μέχρι μὲν οὐ...ἐπειδὴ δέ. —μεμνημένοι...ὅτε "remembering the time when Pleistoanax..." Eur. Hec. 109 οἶσθ' ὅτε χρυσέας ἐφάνη ξὺν ὄπλοις, on which Porson says, "plus est si quis simul et rem ipsam et rei tempus quam si rem solum memorat." The invasion and sudden return is briefly mentioned i. 114, 4.—πεισθῆναι ταῦτα and similar

ρησιν). ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον τὸν στρατὸν ἐξήκοντα
 σταδίου τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο,
 ἀλλ' αὐτοῖς, ὡς εἰκός, γῆς τεμνομένης ἐν τῷ ἐμφανεῖ ὁ οὐπω
 ἑωράκεσαν οἱ γε νεώτεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ Μη-
 δικά, δεινὸν ἐφαίνετο, καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα
 τῇ νεότητι ἐπεξιέναι καὶ μὴ περιορᾶν. κατὰ ξυστάσεις τε
 γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν, οἱ μὲν κελεύοντες ἐξιέναι, οἱ
 δὲ τινες οὐκ ἐῶντες. χρησμολόγοι τε ἦδον χρησμούς παν-
 τοίους, ὧν ἀκροᾶσθαι ὡς ἕκαστος ὥργητο. οἱ τε Ἀχαρνῆς
 οἰόμενοι παρὰ σφίσιν αὐτοῖς οὐκ ἐλαχίστην μοῖραν εἶναι
 Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνῆγον τὴν ἕξοδον μά-
 λιστα. παντί τε τρόπῳ ἀνηρέθιστο ἡ πόλις, καὶ τὸν Περι-
 κλέα ἐν ὀργῇ εἶχον, καὶ ὧν παρήνεσε πρότερον ἐμέμνηντο
 οὐδέν, ἀλλ' ἐκάκιζον ὅτι στρατηγὸς ὧν οὐκ ἐπεξάγοι, αἰτιὸν
 τε σφίσιν ἐνόμιζον πάντων ὧν ἔπασχον.

§ 2. καταξυστάσεις T. τὲ N.T. ἐπεξιέναι A.J. vulg. ἐξιέναι N.T.V.F.H. al.
 οἱ μὲν...οἱ δὲ τινες T.

§ 3. χρησμολόγοι τὲ N.T. ἦδον hic N. ὧν ἡκροᾶτο A.J. vulg. ante Bauer. ὧν
 ἀκροᾶσθαι N.T.F.H. al. (de V. tac. Ad.). ἀκροᾶσθαι (sic) T. ὡς om. N.T.V.F. ὥργη-
 το A.J. vulg. ὥργητο N. (ὥρμητο N. marg. m. r.) T.F. pr. H. ("ex ὥργητο in
 textu recentiore manu factum erat ὥρμητο" Ba.) de V. tac. Ad. Dubitanter
 reliqui.

§ 4. ὅ γε T. ἀχαρνῆς A.J. vulg. ἀχαρνέως N.T.V.F. (tac. Br.) H. μοῖραν (sic)
 T. γῆ (sic) N.

§ 5. παρήνεσε hic N. παρήνεσε T. στρατηγ^δ N. ἐνόμιζον corr. N. (i. m. ead. vid.).

neuters contain nothing to dwell upon (see on i. 32, 1), but τὴν ἀναχ. is more noticeable. Herm. quotes our passage in his note on Eur. Orest. 275 (= 286 Dind.) ὅστις μ' ἐπ' ἀρας ἔργον ἀνοσιώτατον, which line however though in a poet he suspects. (Plat. Rep. III. p. 415 c τοῦτον οὖν τὸν μῦθον ὅπως ἂν πεισθεῖεν ἔχεις πινὰ μηχανήν; admits of an explanation, as will be shewn on v. 36, 2.)—ἐπεξιέναι here and 22, 1 (ἐξιέναι § 2) present; "they voted to sally forth."

§ 3. The form ὥργητο is not found elsewhere, though Suidas has ὥργωμένοις: ἐκτεταμένοις, ἐπιθυμοῦσιν, for which read ὀργωμένοις (or ὀργημένοις) and probably ἐπιτεταμένως ἐπιθυμοῦσιν, as Etym. Magn. 629, 50, Orion Theb. 627, 35

(Etym. Gud. ἐπιτεταμένους 433, 16), interpret ὀργῶντας.

§ 5. ἐκάκιζον, not simply "kept on abusing him," but "charging him with cowardice." Cp. i. 105, 7, v. 75, 3, Plat. Phaedr. p. 254 c πολλὰ κακίζων τὸν τε ἡνίοχον καὶ τὸν δμόζυγα ὡς δειλὴν τε καὶ ἀνανδρὴν λιπόντε τὴν τάξιν. Still κακίζειν is not always so limited. Dem. de Coron. p. 327 § 306 τὴν τύχην κακίζειν τὴν οὕτω τὰ πράγματα κρίνασαν, Mid. p. 538 § 73 οἱ τὸν μὲν (the man who had committed the assault) κακίειν οἷς ἐπραξε, τὸν δ' ἐπαινέσσεσθαι μετὰ ταῦτα ἀνασχόμενον καὶ κατασχόνθ' ἐαυτὸν ἐμελλον, Conon p. 1257 § 5 λοιδορηθέντος δ' αὐτοῖς ἐκείνου καὶ κακίσαντος (having reprimanded) αὐτοῦ οὐ μόνον περὶ ὧν εἰς ἡμᾶς ἡσέλγαινον.

XXII. Περικλῆς δὲ ὄρων μὲν αὐτοὺς πρὸς τὸ παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἄριστα φρονούντας, πιστεύων δὲ ὀρθῶς γινώσκειν περὶ τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν τε οὐκ ἐποίει αὐτῶν οὐδὲ ξύλλογον οὐδένα, τοῦ μὴ ὀργῇ τι μᾶλλον ἢ γνώμῃ ξυνελθόντας ἐξαμαρτεῖν, τήν τε πόλιν ἐφύλασσε καὶ
 2 δι' ἡσυχίας μάλιστα ὅσον ἐδύνατο εἶχειν. ἱππέας μέντοι ἐξέ-
 πεμπεν αἰὲ τοῦ μὴ προδρόμους ἀπὸ τῆς στρατιᾶς ἐσπίπτοντας
 ἐς τοὺς ἀγροὺς τοὺς ἐγγὺς τῆς πόλεως κακουργεῖν· καὶ ἵππο-
 μαχία τις ἐνεγένετο βραχεῖα ἐν Φρυγίοις τῶν τε Ἀθηναίων
 τέλει ἐνὶ τῶν ἱππέων καὶ Θεσσαλοῖς μετ' αὐτῶν πρὸς τοὺς
 Βοιωτῶν ἱππέας, ἐν ᾗ οὐκ ἔλασσαν ἔσχον οἱ Ἀθηναῖοι καὶ
 Θεσσαλοί, μέχρι οὗ, προσβοηθησάντων τοῖς Βοιωτοῖς τῶν
 ὀπλιτῶν τροπὴ ἐγένετο αὐτῶν καὶ ἀπέθανον τῶν Θεσσαλῶν
 καὶ Ἀθηναίων οὐ πολλοί· ἀνείλυντο μέντοι αὐτοὺς αὐθημερὸν
 3 ἀσπόνδους. καὶ οἱ Πελοποννήσιοι τροπαῖον τῇ ὑστεραίᾳ
 4 ἔστησαν. ἡ δὲ βοήθεια αὕτη τῶν Θεσσαλῶν κατὰ τὸ πα-
 λαιὸν ξυμμαχικὸν ἐγένετο τοῖς Ἀθηναίοις· καὶ ἀφίκοντο παρ'
 αὐτοὺς Λαρισαῖοι, Φαρσάλιοι, [Παράσιοι,] Κρανώνιοι, Πυ-

XXII. πρ Ν. γινώσκειν T.V. γινώσκειν corr. N. (post lit. γν. m. ead. neene p. l.). ἐκκλησίαν τε N.T. οὐκ ἐποίησεν T. (supraser. m. ead.). ἡδύνατο A.J. vulg. ἐδύνατο N.T.V.H. (ἐδύνατο F. si recte interpr. silent. Bekkeri. tac. B.).

§ 2. ἱππομαχία τις N.A. τις T.J. vulg. ἐγένετο N.A.J. vulg. ἐνεγένετο T.F.H. al. de V. tac. Ad. θεσσαλοῖς corr. N. (οἷς m. r.). πρ Ν. ἔχειν T. ἀθηναῖοι corr. N. (acc. post lit.). μέχρῃς N.T.A.J. vulg. de V. tacet Ad. de F. tac. Ba. Br. μέχρῃ H. οἱ πολλοὶ A.J. sequi. libri.

§ 3. τρόπαιον N.V. τροπαῖον T.

§ 4. λαρῖσσαοι N.A.J. vulg. λαρῖσσαοι pr. T. λαρῖσσαοι corr. T. (m. ead.). λαρῖσσαοι F. (teste Br. tac. Ba.) H. παράσιοι omn. praeter i Be. παρῶλιοι ex conj. Gottlob. ed. Bauer. Sed ortum esse ex var. lect. sequentis πειράσιοι vel πυράσιοι alii jam viderunt. Mox πειράσιοι N.A.J. vulg. Bekk. πυράσιοι H. Poppo. παρῶσιοι, ... φεραῖοι om. T.

XXII. ἐκκλησίαν τε οὐκ... more rare for οὐτε ἐκκλησίαν. So τε οὐκ in clause second i. 5, 2 (where Poppo refers to Herm. on Soph. Antig. 759), 125, 6.

§ 2. Φρυγίοις must be a spot in the neighbourhood of Acharnae from the context. It is not mentioned by Leake nor by Ross, Demea von Attica. Steph. Byzant. ἐστὶ δὲ τὰ Φρύγια οὐδετέρως, τόπος μεταξύ (probably meaning ἐν μεθορ-
 ροῖς) Βοιωτίας καὶ Ἀττικῆς. τὸ τοπικὸν Φρυγίεύς, ὡς Μέγαρο Μεγαρεὺς. The to-

pographer means our place but seems to have given too vague a locality. For the Thessalian alliance see on i. 107, 9. — ἀσπόνδους: ὅ ἐστι μὴ δεηθέντας σπονδῶν αἰτησιν παρὰ Πελοποννησίων. οὐδὲ γὰρ ἦσαν πάνν ἡττηθέντες, ὥστε καὶ δεηθῆναι σπονδῶν ἵνα θάψωσιν αὐτοὺς Schol.

§ 5. τῆς στάσεως, "his faction" (one oligarchical, the other democratical). Neither τῆς ἐαυτοῦ (or αὐτοῦ) στάσεως, nor ἐκατέρας (though specious) seems neces-
 sary.

ράσιοι, Γυρτώνιοι, Φεραῖοι. ἤγουντο δὲ αὐτῶν ἐκ μὲν Λα-
ρίσης Πολυμήδης καὶ Ἀριστόνους, ἀπὸ τῆς στάσεως ἐκάτε-
ρος, ἐκ δὲ Φαρσάλου Μένων· ἦσαν δὲ καὶ τῶν ἄλλων κατὰ
πόλεις ἄρχοντες.

XXIII. οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπεξήεσαν
αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδή-
ουν τῶν δῆμων τινὰς ἄλλους τῶν μεταξὺ Πάρνηθος καὶ Βρι-
λήσσου ὄρους. ὄντων δὲ αὐτῶν ἐν τῇ γῇ οἱ Ἀθηναῖοι ἀπέ-
στειλαν τὰς ἑκατὸν ναῦς περὶ Πελοπόννησον ἄσπερ παρε-
σκευάζοντο, καὶ χιλίους ὀπλίτας ἐπ' αὐτῶν καὶ τοξότας τε-
τρακοσίους· ἐστρατήγει δὲ Καρκίνος τε ὁ Ξενοτίμου καὶ
Πρωτέας ὁ Ἐπικλέους καὶ Σωκράτης ὁ Ἀντιγένης. καὶ οἱ
μὲν ἄραντες τῇ παρασκευῇ ταύτῃ περιέπλεον, οἱ δὲ Πελοπον-
νήσιοι χρόνον ἐμμέναντες ἐν τῇ Ἀττικῇ ὅσου εἶχον τὰ ἐπι-

§ 5. λαρίσσης N.A.J. vulg. λαρῖσης T.F. (teste Br. tac. Ba.) H. ἀριστόνους T.
ὡς ἐκάτερος T. ἐκατέρας Scholiastes videtur legisse.

XXIII. ἐπεξίασιν N.V.F.H. quod vide ut prorsus repudiandum sit, si interpre-
tari liceat ἐπεξίεσθαι μέλλουσι. πάρνηθος T. πάρνητος J. βριλήσσοι corr. N. (η corr.
add. acc. m. r. lit. supr. penult.). βριλυσσοῦ V. βριλησσοῦ Poppo.

§ 2. ἀπέστελλον T. ἄς παρεσκευάζοντο N. de V. tac. Ad. καρκίνος N.A.J. vulg.
de F. tac. Ba. Br. de H. tac. Ba. κάρκινός T. “καρκίνος legendum esse Aris-
tophanis versibus plurimis evincitur” Poppo. τέ supraser. N. m. r.

§ 3. οἱ μὲν T. ἐν (ante τῇ ἀττικῇ) om. T. ὅσου T.A.J. vulg. ὅσου corr. N. (u
m. r. fuit ὅσον). ὅσου F.H. pl. omn. Be. ὅσα V. ἐσέβαλλον T. παρίοντες corr. N.

XXIII. § 2. τὰς ἑκατὸν... “The hun-
dred ships which I told you they were
getting ready.” We have been told so
17, 5. This use of the imperfect right-
ly stated by Ad. will often recur. I
quote one instance from Herod. iii. 47
τίσασθαι βουλόμενοι τοῦ κρητήρος τῆς ἀρ-
παγῆς τὸν ἥγον Κροίσω (you have heard
that before i. 69) καὶ τοῦ θώρακος τὸν αὐ-
τοῖσι Ἀμασις ὁ Αἰγύπτου βασιλεὺς ἐπεμψε
(had sent, which I have not before men-
tioned) δῶρον. Thus the clause follow-
ing is intelligible; καὶ γὰρ θώρακα ἐληῖ-
σαντο τῷ προτέρῳ ἔτει ἢ τὸν κρητήρα οἱ
Σάμιοι “for the Samians had robbed the
Lacedaemonians of a thorax as well the
year before &c.”

§ 3. ὅσου belongs to τὰ ἐπιτήδεια,
“provisions for which,” as σιτὶ ἡμερῶν
τριῶν. So iii. 1, 3.—τὴν Πειραϊκὴν
seems to have been rightly compared

with ἐς Ὀρωπὸν τῆς πέραν γῆς iii. 91, 3,
but whether here or there or in both
passages lurks a corruption is hard to
decide. If our word is connected with
πέραν, the difficulty lies not so much in
accepting the notion of “across bound-
aries” (i. e. “land over the borders”
rather than “the border country”),
though “across water” seems to have
been the original meaning (see Buttm.
Lexil. Art. 91, J. C. Hare Philol. Mus.
Vol. i. p. 190 foll.), as in accounting for
the form περαικὴ instead of περαικῇ.
Neither Homer nor Herodotus has
this Ionism. We have always πέρην,
περαῖη, περάω (in either sense “to cross”
or “carry across”), περαιῶ. On the
contrary πέρας “limit” becomes πέρας
or πείρας, περαίνω becomes περαινώ. Is
it impossible that Πειραιεύς may be con-
nected with πέρας? It and Πειραιῶν viii.

τῆδεα ἀνεχώρησαν διὰ Βοιωτῶν, οὐχ ἥπερ ἐσέβαλον· παριόντες δὲ Ὠρωπὸν τὴν γῆν τὴν Πειραϊκὴν καλουμένην, ἣν
 4 νέμονται Ὠρώπιοι Ἀθηναίων ὑπήκοοι, ἐδήωσαν. ἀφικόμενοι δὲ ἐς Πελοπόννησον διελύθησαν κατὰ πόλεις ἕκαστοι.

XXIV. ἀναχωρησάντων δὲ αὐτῶν οἱ Ἀθηναῖοι φυλακὰς κατεστήσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὥσπερ δὴ ἔμελλον διὰ παντὸς τοῦ πολέμου φυλάξειν· καὶ χίλια τάλαντα ἀπὸ τῶν ἐν τῇ ἀκροπόλει χρημάτων ἔδοξεν αὐτοῖς ἐξαίρετα ποιησαμένοις χωρὶς θέσθαι καὶ μὴ ἀναλοῦν, ἀλλ' ἀπὸ τῶν ἄλλων πολεμεῖν· ἣν δέ τις εἴπη ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, ἣν μὴ οἱ πολέμιοι νηῖτη

(a m. r. fuit *περιόντες*). *πειραϊκὴν* omn. ut vid. *Γραϊκὴν* Casaub. ad Strabon. p. 404=618, Heyn. ad Hom. *Iliad.* π. 498, et nuperrime Poppe ex Steph. Byzant. in Ὠρωπός: καὶ Θουκυδίδης δευτέρᾳ· παρίοντι Ὠρωπὸν τὴν Γραϊκὴν καλουμένην, ἣν νέμονται Ὠρώπιοι Ἀθηναίων ὑπήκοοι, ἐδήωσαν. Vid. not. *ἀθηναίων ὑπήκοοι* om. N. add. N. marg. m. r.

§ 4. καταπόλεις T.

XXIV. *φύλακας* A. J. vulg. ante Bauer. *φυλακὰς* N. T. de V. tac. Ad. de F. H. tac. Ba. "*φύλακας* E." Br. ergo *φυλακὰς* F. et pl. omn. Be. *διαπαντὸς* T. A. J. *ψηφίσῃ* F. (teste Br.). *ψηφίσῃ* Ba. ("ἐπὶ a man. rec. superser."). *ψηφίζειν* non nisi

10, 3 belong quite as much to the notion of *ἐσχατος* as to that of *μεθόρια*. May not then ἡ Πειραϊκὴ γῆ (if the true reading) simply mean "the *end-land*," neither distinctly asserting a claim on the part of Athens to the debateable district as part of territory, nor admitting, which "country across the border" might do, that it was Theban property? This conjecture—which I throw out with considerable diffidence—is very favourable to Prof. Peyron's proposed substitution of τῆς Πειραϊκῆς in π. 91, 3. There ΠΕΡΑΙΚΗΣ would be near ΠΕΡΑΝΤΗΣ, and ΠΕΡΑΙΚΗΝ may have once had place in the texts of Th., possibly also Steph. Byz. may have given ΠΕΡΑΙΚΗΝ corrupted, through the more than once proximity of ΓΡΑΙΑ (mentioned also under *Τάναγρα*), first into ΓΡΑΙΚΗΝ then into ΓΡΑΙΚΗΝ. The topographer's article is so jumbled, that in such a farrago one hardly knows for what purpose he quotes the Th. words. The writer in the Phil. Mus. mentioned above—let me in passing ask my readers to study it: it will repay the time—says, "he evidently cites this

passage as an example of the use of Ὠρωπός as a feminine." (p. 193.) I thought so once: I now think he cites it for the form Ὠρώπιος, a form Ὠρωπιεύς having before been given, especially as he has said before λέγεται καὶ ἀρσενικῶς. Θουκυδίδης ὁ γδὲ (60, 2, and invariably), ἔχοντες οὖν τὸν Ὠρωπὸν ἀφικνούνται εἰς τὴν Ρόδον. Γραϊκὴν is adopted by Grote vi. 180, Ross having found in an inscription Γραῖς ranged under tribé Pandionis, Demen von Attica p. 3. Ross himself p. 8 is so confident that he says, "daher bei Thukydides τὴν καλουμένην Γραϊκὴν," leaving his reader in the dark that our Mss. have Πειραϊκὴν.

XXIV. *φυλακὰς*, *praesidia*, in different parts of the country different *φυλακτῆρια*.—*ἀναλοῦν*, an olden form, for which in present and imperfect in course of time *ἀναλίσκειν* was nearly exclusively used. *ἀναλίσκειν* however appears as early as Pindar Pyth. ix. 25, is once used by Eurip. Iph. T. 337, once by Aristoph. Thesm. 1130 (probably words of Euripides), and by Th. in later books.—*ἐς ἄλλο τι* may possibly have crept in from § 2, yet ἣν μὴ may be epeexe-

στρατῶ ἐπιπλέωσι τῇ πόλει καὶ δέῃ ἀμύνασθαι, θάνατον
 2 ζημίαν ἐπέθεντο. τριῆρεις τε μετ' αὐτῶν ἑκατὸν ἐξαιρέτους
 ἐποίησαντο κατὰ τὸν ἐναυτὸν ἕκαστον τὰς βελτίστας, καὶ
 τριηράρχους αὐταῖς, ὧν μὴ χρῆσθαι μηδεμιᾷ ἐς ἄλλο τι ἢ
 μετὰ τῶν χρημάτων περὶ τοῦ αὐτοῦ κινδύνου, ἦν δέῃ.

XXV. οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶ περὶ Πελοπόννησον
 Ἀθηναῖοι καὶ Κερκυραῖοι μετ' αὐτῶν, πεντήκοντα ναυσὶ
 προσβεβηθῆκοτες, καὶ ἄλλοι τινὲς τῶν ἐκεῖ ξυμμάχων ἄλλα
 τε ἐκάκουν περιπλέοντες, καὶ ἐς Μεθώνην τῆς Λακωνικῆς
 ἀποβάντες τῷ τείχει προσέβαλον ὄντι ἀσθενεῖ καὶ ἀνθρώπων

Sophocles. Aj. 449 οὐκ ἂν ποτε | δίκην κατ' ἄλλον φωτὸς ὧδ' ἐψήφισαν, et ibi pro ἐψήφισαντο, non ἐπέψήφισαν. ἄλλο τι T.N.A.J. νηῖτη στρατῶ corr. N. (i et στ m. ead.). τὴν ζημίαν vulg. ante Bauer. ζημίαν N.T.F.H. fort. omn. libr. A.J.

§ 2. τριῆρεις τὲ N.T. ἐξαιρέτους ἑκατὸν A.J. vulg. ἑκατὸν (ante ἐξ.) om. N. add. N. marg. m. r. ἑκατὸν om. T.H. om. in litura F. ἑκατὸν ἐξαιρέτους V. 3 Be. Mox ἕκαστον corr. N. (add. acc. corr. στ m. r. lit. supr. ov, fuit ἑκατὸν). ἑκατὸν corr. F. ("ἕκαστον mutatum in ἑκατὸν" Ba.). ἑκατὸν T.H. (omisso ἕκαστον). In librorum discrepantia lectionem quam dant pr. N.T.H. sequendam duxissem, nisi omissio ἕκαστον articulus quoque omittendus esse videretur. ἄλλο τι N.T.A.J.

XXV. πελοπόννησον N. προσβεβηθῆκοτες corr. N. (σηθηκό m. ead.). Post ξυμμάχων, πολλῶν add. T. ἄλλα τὲ N.T. προσέβαλλον T. ἀνῶν N.T.

getic, "for any other purpose, i.e. unless the enemy &c." See more on III. II, 4.—νηῖτη στρατῶ: cp. IV. 85, 5.—ἐπέθεντο: in an apparently similar passage VIII. 67, 2 we have *actives* μεγάλας ζημίας ἐπέθεσαν, but there it is used of the *proposers* of the measure (ἐσήνεγκαν οἱ ἐνυγραφεῖς § 1), here of the *vote passed*. So the difference of *τιθέναι νόμον, τίθεσθαι νόμον* (see on I. 37, 3), of *νομοθετεῖν, νομοθετεῖσθαι*. I hold Stallb. on Plat. Gorg. p. 483 v to be utterly wrong. οἱ τιθέμενοι τοὺς νόμους are not the *law-promulgators* but the *law-accepters*, the legislative assembly which enacts the law. See Σόλων ὁ τίθει (theis) *passim* in the Orators. Herod., who does use the *middle* of Solon I. 29 νόμοισι τοὺς ἄν σφι Σόλων ἔθεται, and II. 177 τὸν νόμον Ἀθηναίοισι ἔθετο, may possibly have the distinction in view which Stallb. foists upon Attic writers. (Aristoph. Vesp. 467 τῶν νόμων...ὧν ἔθηκεν ἡ πόλις I confess puzzles me. ἐθήκαθ' is not an Attic form. May some proper name lurk under ἡ πόλις, such as Εὐπολις?)

§ 2. μὴ χρῆσθαι ἐς ἄλλο τι: μὴ in itself suggests the prohibition "they were forbidden to use them for other purposes:" so Aristoph. Acharn. 722 Λαμαρχῶ δὲ μή, "but say no to Lamachus." I wonder that this vexed passage has not hitherto been compared with Eccles. 560 foll. οὐ γὰρ ἔτι τοῖς τολμῶσι αὐτὴν αἰσχροῖ δρᾶν | ἔσται τὸ λοιπόν, οὐδαμοῦ δὲ μαρτυρεῖν, | οὐ συκοφαντεῖν, ...μὴ λωποδυσῆσαι, μὴ φθονεῖν τοῖς πλησίον, κ.τ.λ.—*χρησθαί τι* is too common to require illustration, *ἐς τι* is more rare; but we have I5, 7 τὰ πλείστον ἀξια ἐχρῶντο followed by ἐς ἄλλα τῶν ἱερῶν νομίεσθαι τῷ ὕδατι χρῆσθαι. Of course this is not to be compared with *χρησάμενος ἐς τὸν μοχλὸν* 4, 3, nor with Herod. I. 34 πάντα τοῖσι χρέονται ἐς πόλεμον ἀνθρώποι, Xenoph. Anab. I. 4, 15 ὑμῖν χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, V. I, 16 τοῖς πλοίοις χρήσαιντο εἰς παραγωγὴν. Th. IV. 97, 2 πρὸς τὰ ἱερὰ χέρνιβι (ὕδατι) χρῆσθαι is also of a different stamp.

XXV. The aid of the Corecyreans might lead one to infer that the result of the embassy mentioned 7, 3 had been

2 οὐκ ἐνόντων. ἔτυχε δὲ περὶ τοὺς χώρους τούτους Βρασίδης
 ὁ Τέλλιδος ἀνὴρ Σπαρτιάτης φρουρὰν ἔχων, καὶ αἰσθόμενος
 3 ἐβοήθει τοῖς ἐν τῷ χωρίῳ μετὰ ὀπλιτῶν ἑκατόν. διαδραμὼν
 δὲ τὸ τῶν Ἀθηναίων στρατόπεδον ἐσκεδασμένον κατὰ τὴν
 χώραν καὶ πρὸς τὸ τεῖχος τετραμμένον ἐσπίπτει ἐς τὴν
 Μεθώνην, καὶ ὀλίγους τινὰς ἐν τῇ ἐσδρομῇ ἀπολέσας τῶν
 μεθ' ἑαυτοῦ τὴν τε πόλιν περιεποίησε καὶ ἀπὸ τούτου τοῦ
 4 τολμήματος πρῶτος τῶν κατὰ τὸν πόλεμον ἐπηνέθη ἐν Σπάρτῃ.
 οἱ δὲ Ἀθηναῖοι ἄραυτες παρέπλεον, καὶ σχόντες τῆς Ἡλείας
 ἐς Φειὰν ἐδήρουν τὴν γῆν ἐπὶ δύο ἡμέρας, καὶ προσβοηθή-
 σαντας τῶν ἐκ τῆς κοίλης Ἡλίδος τριακοσίους λογάδας καὶ
 τῶν αὐτόθεν ἐκ τῆς περιοικίδος Ἡλείων μάχῃ ἐκράτησαν.
 5 ἀνέμου δὲ κατιόντος μεγάλου χειμαζόμενοι ἐν ἀλιμένῳ χωρίῳ,
 οἱ μὲν πολλοὶ ἐπέβησαν ἐπὶ τὰς ναῦς καὶ περιέπλεον τὸν
 Ἰχθὺν καλούμενον τὴν ἄκραν ἐς τὸν ἐν τῇ Φειᾷ λιμένα, οἱ δὲ
 Μεσσήνιοι ἐν τούτῳ καὶ ἄλλοι τινὲς οἱ οὐ δυνάμενοι ἐπιβῆναι
 6 κατὰ γῆν χωρήσαντες τὴν Φειὰν αἰροῦσι. καὶ ὕστερον αἱ τε

§ 2. βρασίδης ὁ τέλλιδος corr. N. (post lit. plur. lit. cap. as ὁ τέ corr. m. r.). πέλλιδος T.

§ 3. ἀπολέσας (sic) N.V. πολέμων F. (teste Br. tac. Ba.).

§ 5. ἀλιμέν T. ἰχθὺν N. i Bekk. ἰχθὺν T.H. Bauer. Poppo de aliis tacetur. ἰχθὺν A.J. ἰχθὺν (sic) Edd. Huds. Duk. τὸ ἰχθὺς προσηγορικὸν περισπᾶσθαι ἀλόγως Arcad. de Accent. p. 91, 11. Ἰχθὺν dat Kramer. Strab. xvii. p. 836=1193. μεσσήνιοι pr. N. μεσσηνιοὶ corr. N. (m. ead. necne p. 1.). μεσσηνιοὶ T.V. ἄλλοι τινες corr. N. (add. alt. acc. m. r. lit. supra es null. vestig. Fuit ἄλλοι τινες). ἄλλοι τινὲς T.

α ξυμμαχία as the Scholiast on that passage says; and the Coreyreans are in fact mentioned among the Ath. allies 9, 5. Still, as iii. 70, 3 ἐψήφισαντο Κερκυραῖοι Ἀθηναίους μὲν ξύμμαχοι εἶναι κατὰ τὰ ξυγκείμενα, Πελοποννησίους δὲ φίλοι ὥσπερ καὶ πρότερον, the alleged intention of Pithias § 7 τὸ πλῆθος ἀναπέσειν τοὺς αὐτοὺς Ἀθηναίους φίλους τε καὶ ἐχθροὺς νομίζειν, and the subsequent fulfilment 75, 1, are decisively fatal to this view, we must conceive that the Peloponnesian invasion of Attica justified in the eyes of the Coreyreans the sending this aid as if not in letter yet in spirit an act purely defensive.—ἀνθρώπων οὐκ

ἐνόντων: λείπει πολλῶν Scholiast. As we might say, "there being no men in the fort."

§ 3. ἐπηνέθη: see on Dem. de Fals. Leg. § 35.

§ 4. τῆς περιοικίδος, "the descendants of the older people, who were conquered by the Aetolians, and now formed, as in so many Peloponnesian states, the subordinate class called the περίοικοι." Ad.

§ 5. For Ἰχθὺς, Cape Κατάκολο, and Φειά, a small creek at the foot of a hill containing the ruins of a castle called Pondikócastro, see Leake, Morea, Vol. ii. p. 190, 191.

νῆες περιπλεύσασαι ἀναλαμβάνουσιν αὐτοὺς καὶ ἐξανάγονται ἐκλιπόντες Φειάν, καὶ τῶν Ἡλείων ἢ πολλή ἤδη στρατιὰ προσεβεβοηθήκει. παραπλεύσαντες δὲ οἱ Ἀθηναῖοι ἐπὶ ἄλλα χωρία ἐδῆον.

XXVI. ὑπὸ δὲ τὸν αὐτὸν χρόνον τοῦτον οἱ Ἀθηναῖοι τριάκοντα ναῦς ἐξέπεμψαν περὶ τὴν Λοκρίδα, καὶ Εὐβοίας ἅμα φυλακὴν· ἐστρατήγει δὲ αὐτῶν Κλεόπομπος ὁ Κλεινίου.
 2 καὶ ἀποβάσεις ποιησάμενος τῆς τε παραθαλασσίῳ ἔστιν ἃ ἐδῆωσε καὶ Θρόνιον εἶλεν, ὁμήρους τε ἔλαβεν αὐτῶν, καὶ ἐν Ἀλόπῃ τοὺς βοηθήσαντας Λοκρῶν μάχῃ ἐκράτησεν.

XXVII. ἀνέστησαν δὲ καὶ Αἰγινήτας τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγίνης Ἀθηναῖοι, αὐτοὺς τε καὶ παῖδας καὶ γυναῖκας, ἐπικαλέσαντες οὐχ ἥκιστα τοῦ πολέμου σφίσιν αἰτίους εἶναι· καὶ τὴν Αἰγιναν ἀσφαλέστερον ἐφαίνετο, τῇ Πελο-
 2 ποννήσῳ ἐπικειμένην, αὐτῶν πέμψαντας ἐποίκους ἔχειν. καὶ ἐξέπεμψαν ὕστερον οὐ πολλῷ ἐς αὐτὴν τοὺς οἰκήτορας. ἐκπε-
 3 σοῦσι δὲ τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, κατὰ τε τὸ Ἀθηναίων διάφορον καὶ ὅτι σφῶν εὐεργέται ἦσαν ὑπὸ τὸν σεισμὸν καὶ τῶν
 4 Εἰλώτων τὴν ἐπανάστασιν. ἢ δὲ Θυρεάτις γῆ μεθορία τῆς

§ 6. ἐκλειπόντες (sic) T. στρατιὰ pr. T. στρατιὰ corr. T. (man. ead.). οἱ πολλοὶ J.

XXVI. Λοκρίδα corr. N. (post lit. a m. r.). εὐόλας T.

§ 2. ὁμήρους τε N.T. ἀλώπη A.J. vulg. ἀλόπη N.T.V.F.H. (si recte interpr. silent. Bekk. tac. Ba.) pl. omn. Be. Homer. *Iliad.* ii. 682 οἱ τ' Ἄλον οἱ τ' Ἀλόπην οἱ τε Τρηχίν' ἐνέμοντο, ubi de alia urbe, quae in Pthiotide cognominis est, agitur.

XXVII. οὐχ ἥκιστα T.A.J. οὐχ ἥκιστα N. καὶ (ante σφίσιν) add. T. αὐτῶν N.T. de aliis tacetur A.J. vulg. ante Bauer. πέμψαντες T.F.A.J. vulg. ante Bauer. πέμψαντας N.H. pl. Be. de V. tac. Ad. Nominativus habet quo se possit defendere.

§ 3. καὶ τῶν εἰλώτων.....οἱ μὲν om. T. εἰλώτων H.

§ 4. θυρεάτις corr. N. (ε supraser. post lit. add. acc. m. r. fuit θυράτις). θυρεάτις A.J. vulg. de V. ceteris tacetur. γῆ (sic) N.

XXVI. § 2. For Thronium and Alope see Leake, North. Greece, Vol. II, p. 176—178.

XXVII. ἐποίκους. Aristophanes is said to have been one of these κληροῦχοι. So he humorously tells us that the Lacedaemonians' desire to recover Aegina was not so much for the value of the island as to rob the Athenians of the poet, for the king had said that

either of the great powers πολὺ νικήσειν τοῦτον ξύμβουλον ἔχοντας Acharn. 650 foll.

§ 3. Θυρέαν, the battlefield famous "in song and story" between the 300 Spartans and the 300 Argives, a conditional revival of which the semi-barbarous Argives demand and obtain a promise thereof from the Lacedaemonians at a later period of the war, v. 41.

Ἀργείας καὶ Λακωνικῆς ἐστὶν ἐπὶ θάλασσαν καθήκουσα.
5 καὶ οἱ μὲν αὐτῶν ἐνταῦθα ᾤκησαν, οἱ δ' ἐσπάρησαν κατὰ
τὴν ἄλλην Ἑλλάδα.

XXVIII. τοῦ δ' αὐτοῦ θέρους νουμηνία κατὰ σελήνην,
ὥσπερ καὶ μόνον δοκεῖ εἶναι γίνεσθαι δυνατόν, ὃ ἥλιος
ἐξέλιπε μετὰ μεσημβρίαν καὶ πάλιν ἀνεπληρώθη, γενόμενος
μνηοειδῆς καὶ ἀστέρων τινῶν ἐκφανέντων.

XXIX. καὶ ἐν τῷ αὐτῷ θέρει Νυμφόδωρον τὸν Πύθew,
ἄνδρα Ἀβδηρίτην, οὗ εἶχε τὴν ἀδελφὴν Σιτάλκης, δυνάμενον
παρ' αὐτῷ μέγα οἱ Ἀθηναῖοι πρότερον πολέμιον νομίζοντες
2 σφίσι τὸν Τήρεω Θρακῶν βασιλέα ξύμμαχον γενέσθαι. ὃ
δὲ Τήρης οὗτος ὁ τοῦ Σιτάλκου πατήρ πρῶτος Ὀδρυσῆαις
τὴν μεγάλην βασιλείαν ἐπὶ πλείον τῆς ἄλλης Θράκης
3 ἐποίησε· πολὺ γὰρ μέρος καὶ αὐτόνομόν ἐστι Θρακῶν. Τηρεῖ
δὲ τῷ Πρόκνῃ τὴν Πανδίωνος ἀπ' Ἀθηνῶν σχόντι γυναιῖκα
προσῆκει ὁ Τήρης οὗτος οὐδέν, οὐδὲ τῆς αὐτῆς Θράκης
ἐγένοντο, ἀλλ' ὁ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος νῦν καλουμένης

§ 5. ᾤκησαν hic N.

XXVIII. C^{αι}_η i. e. σημειῶσαι (vid. ad i. 118, 4) marg. N. m. ead. κατὰ (pro
μετὰ) T. πάλιν corr. T. (αλ m. ead. vid.). μνηοειδῆς corr. N. (η m. r.).

XXIX. εἶχεν T. sed ν transv. cal. induct. βουλόμενοι om. T. τήρεω T. τή-
ρεω corr. N. (ήρ m. r.).

§ 2. ὁ (sic) δὲ T. τήρης corr. N. (ήρ m. r.). πῆρ' N. T. ἐπιπλέον A. J. vulg.
ἐπὶ πλείον N. T. F. V. (teste Ba. “πλέον” Br.) H. al. αὐτόνομον ἔστι T.

§ 3. τύρει N. αὐτῷ (pro τῷ) T. τὴν πρόκνην (non τῷ τὴν πρόκνην) N. πρῶκνην
J. τοῦ (pro τῇν) H. πανδίωνος corr. N. (pr. o m. r.). προσῆκεν A. J. vulg. προσῆκει

XXVIII. “Verba κατὰ σελήνην addi-
dit Thucydides, propterea quod νουμηνία
πολιτικὴ cyclic Metonicī non semper in
veram νουμηνίαν incidebat” Elmsl. ad
Eur. Heracl. 779, words endorsed by
Clinton, Fast. Hellen. p. 339.

XXIX. § 2. “Was the first who car-
ried out the limits to a greater extent
than the rest of Thrace.” So I take the
genitive = ἡ τὴν ἄλλην Θράκην. Cp. i. 9, 3
ἐπὶ πλείον τῶν ἄλλων (ἡ οἱ ἄλλοι) ἰσχύσας.
In vii. 48, 2 it is varied, ἐπὶ πλείον ἢ οἱ
ἄλλοι. The other interpretation “over
a larger portion of the rest of Thrace”
cannot be wrong. The extent of the

kingdom under Sitalees, and a list of
the independent tribes, are given below
96 foll.—καὶ αὐτόνομον, “is also inde-
pendent.” Some have taken it “ipsorum
quoque Thracum non tantum Graeco-
rum,” but καὶ cannot belong to any
other word than αὐτόνομον.

§ 3. ὁ μὲν...ὁ Τηρεὺς. The one lived
... I mean Tereus. Matth. Gr. Gr. § 288
Obs. 5 quotes besides this passage vii.
86, 3 ξυνέβαινε δὲ τῶν μὲν πολεμιώτατον
αὐτοῖς εἶναι Δημοσθένην, and Plat. Gorg.
501 A ἡ μὲν τούτου οὐ θεραπεύει καὶ τὴν
φύσιν ἔσκεπται καὶ τὴν αἰτίαν ὧν πράττει,
καὶ λόγον ἔχειν τούτων ἐκάστου δοῦναι ἡ

γῆς ὁ Τηρεὺς ᾧκει τότε ὑπὸ Θρακῶν οἰκουμένης. (καὶ τὸ ἔργον τὸ περὶ τὸν Ἴτυν αἱ γυναῖκες ἐν τῇ γῇ ταύτῃ ἔπραξαν· πολλοῖς δὲ καὶ τῶν ποιητῶν ἐν ἀηδόνοσ μνήμη Δαυλιάς ἢ ὄρνις ἐπωνόμασται· εἰκὸς δὲ καὶ τὸ κῆδος Πανδίονα ξυνάψασθαι τῆς θυγατρὸς διὰ τοσούτου ἐπ' ὠφελείᾳ τῇ πρὸς ἀλλήλους μᾶλλον ἢ διὰ πολλῶν ἡμερῶν ἐς Ὀδρύσας ὁδοῦ.) Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεὺς τε πρῶτος ἐν
 4 κράτει Ὀδρυσῶν ἐγένετο. οὗ δὴ ὄντα τὸν Σιτάλκην οἱ Ἀθηναῖοι ξύμμαχον ἐποίησαντο, βουλόμενοι σφίσι τὰ
 5 ἐπὶ Θράκης χωρία καὶ Περδίκκαν ξυνεξελεῖν αὐτόν. ἐλθὼν τε ἐς τὰς Ἀθήνας ὁ Νυμφόδωρος τήν τε τοῦ Σιτάλκου ξυμμαχίαν ἐποίησε καὶ Σάδοκον τὸν υἱὸν αὐτοῦ Ἀθηναῖον, τόν τε ἐπὶ Θράκης πόλεμον ὑπεδέχετο καταλύσειν· πείσειν γὰρ Σιτάλκην πέμψειν στρατιὰν Θρακίαν Ἀθηναίοις ἱππέων

corr. N. (η m. ead.). προσήκει V.F.H. al. προσήει T. τήρης corr. N. (ήρ m. r.). ὁ μὲν T. τυρεὺς N. Ἴτυν corr. N. (υ m. r.). Ἴτυν A.J. vulg. δαυλιάς T. ὠφελεία Bekk. Poppo. ἐσοδρύσας (sie) T. τήρης corr. N. (ήρ m. r.).

§ 4. ξύμμαχον T. περδίκαν corr. N. (supraser. m. r.). ξυνελεῖν N. γρ. ξυν (cetera desunt opera glutinatoris) marg. N. m. r. ξυνεξελεῖν V. al. sequi. libri. Poppo. ξυνελεῖν T. Bekk.

§ 5. ἐλθὼν τε T. ὑπεδέχοντο T. πείσει pr. N. (υ supraser. m. r.). πέμπειν vulg. πέμψειν N.T.V.F.H. al. A.J. ἱππέων τε N.T.

ιατρικῇ, on which see Heindorf. I suggest this explanation of Plat. Phileb. 41 c οὐκοῦν τὸ μὲν ἐπιθυμοῦν ἦν ἡ ψυχὴ τῶν τοῦ σώματος ἐναντίων ἔξω, τὸ δὲ τὴν ἀλγηδόνα ἢ τινα διὰ πάθος ἡδονὴν τὸ σῶμα ἦν τὸ παρεχόμενον. Another τὸ δὲ which has perplexed editors and readers of Phileb. 24 E τὸ δὲ εἰς αὐθις τε καὶ αὐθις ἴσως λεχθέντα τὸν ἴ ἐρωτῶντα καὶ τὸν ἐρωτῶμενον ἰκανῶς ἂν ξυμφωνοῦντας ἀποφύγειν may perhaps belong to the usage first noticed by Heindorf on Theaet. 157 B “whereas perhaps if they be stated again and yet again &c.”—διὰ τοσούτου (διὰ πολλῶν ἡμερῶν ὁδοῦ. “At so short a distance.”—ἔχων...ἐγένετο. The simplest explanation I think is to carry on ᾧκει to ἔχων on the principle mentioned on I. 20, 3, ἐγένετο in clause second being substituted for γενόμενος, a usage noted on I. 58, 1.

§ 4. ξυνελεῖν though reading of most

Mss. seems to have no pertinent meaning. Here V. and probably marg. N. have the true reading, “jointly with them ἐξελεῖν,” *expugnare*, a favourite word of Th.

§ 5. It is hardly worth noticing that the Ath. ξύμμαχον ἐποίησαντο Sitalces § 4, while Nymphodorus a third party ξυμμαχίαν ἐποίησε. For the rest—the new citizen and his weakness for black-puddings, the locust-peltasts, &c.—see the charming scene Aristoph. Ach. 141 foll.—πέσειν...πέμψειν: Hermann, who once thought that here and in Soph. Phil. 1394 πέσειν δυνησόμεσθα the future infinitive was due to attraction, has rightly observed on the passage of Soph. that other tenses of δύναμαι, θέλω, προθυμοῦμαι, &c. are followed by the future. Cp. I. 27, 3 ἐδεήθησαν...ἐυμπροπέμψειν, viii. 2, 1 ἐυμπροθυμηθέντες...ἀπαλλάξεσθαι, where the old reading supported by Mss.

6 τε καὶ πελταστῶν. ξυνεβίβασε δὲ καὶ τὸν Περδίκκαν τοῖς
 Ἀθηναίοις, καὶ Θέρμην αὐτῷ ἔπεισεν ἀποδοῦναι. ξυνεστρά-
 τευσέ τ' εὐθὺς Περδίκκας ἐπὶ Χαλκιδέας μετ' Ἀθηναίων καὶ
 7 Φορμίωνος. οὕτω μὲν Σιτάλκης τε ὁ Τήρεω Θρακῶν βασι-
 λεὺς ξύμμαχος ἐγένετο Ἀθηναίοις καὶ Περδίκκας ὁ Ἀλεξάν-
 δρου Μακεδόνων βασιλεὺς.

XXX. οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶν Ἀθηναῖοι ἔτι ὄντες
 περὶ Πελοπόννησον Σόλλιον τε Κορινθίων πόλισμα αἰροῦσι
 καὶ παραδιδόασι Παλαιρεῦσιν Ἀκαρνανῶν μόνοις τὴν γῆν
 καὶ πόλιν νέμεσθαι· καὶ Ἄστακον, ἧς Εὐαρχος ἐτυράννει,
 λαβόντες κατὰ κράτος καὶ ἐξελάσαντες αὐτὸν τὸ χωρίον ἐς
 2 τὴν ξυμμαχίαν προσεποιήσαντο. ἐπὶ τε Κεφαλληνίαν τὴν
 3 νῆσον προσπλεύσαντες προσηγάγοντο ἄνευ μάχης· κεῖται
 δὲ ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν καὶ Λευκάδα τετράπολις
 4 οὖσα, Παλῆς, Κράνιοι, Σαμαῖοι, Προναῖοι. ὕστερον δ' οὐ
 πολλῷ ἀνεχώρησαν αἱ νῆες ἐς τὰς Ἀθήνας.

§ 6. περδίκαν N. (supraser. m. r.). "Vocis Θέρμην litteram η corr. F." Bekk.
 tac. Ba. μετὰ ἀθ. N.V. ξυνεστράτευσέ τε N. V. περδίκας N. (supraser. m. r.). ἐπὶ
 χαλκιδέας om. N. add. N. marg. m. r.

§ 7. σιτάλκης corr. N. (κ m. ead.) τὲ N.T. τήρεω corr. N. (ἦρ m. r.). περδίκας N.
 (supraser. m. r.).

XXX. σόλιον N.T.A.J. vulg. Bekk. de V. tac. Ad. de F.H. tac. Ba. (σόλιον F.
 opinor nam tac. Br.). σόλλιον sequi. libr. Steph. Byzant. Poppo. (iii. 95, 1 σόλιον
 pr. N. σόλλιον corr. N. σόλιον T. v. 30, 2 σόλειον N. σόλλειον T.) παραδιδόασιν T.
 παλιρεῦσιν A.J. vulg. παλαιρεῦσιν N.T.V.H. al. de F. tac. Ba. sed opinor παλαι-
 ρεῦσιν nam tac. Br. ἄστακον T. κατακράτος T.A.J. αὐτὴν T.

§ 2. κεφαλληνίαν et infra κεφαληρία T. πλεύσαντες 2 Be. Bekk. [προσ]πλεύσαν-
 τες Poppo. προσήγοντο T.

§ 3. παλῆς A. vulg. πολλῆς J. παλῆς T.F. παλεῖς N.V.H. κρίνιοι J.
 κρίνιοι vulg. κρίνιοι A.J. προναῖοι N.T.V.H. de F. tac. Ba. sed προναῖοι op.
 nam tac. Br. Bekk. Προναῖοι Poppo.

§ 4. πολλῷ N. πολλῷ χρόνῳ V. αἱ νῆες corr. T. (a m. ead. op.).

ἀπαλλάξασθαι cannot be restored, for the
 form is ἀπαραγῆναι. The same fatal
 objection applies to Dobree's conjecture
 προθυμῆσθαι for προθυμήσεσθαι iv. 9, 2.
 See Lobeck on Phryg. p. 744 foll.

§ 6. For the capture of Therme see
 i. 61, and the mission of Phormio i. 64.

XXX. Solium, Palaerus, and Asta-
 cus, can hardly be identified now. See
 Leake, North. Greece, Vol. iv. p. 18, 19.
 He suggests for the first the small port of
 Stravolemióna, for the last Port Platía.

Of Palaerus he says, "it occupied per-
 haps the valley of Lívádhι situated be-
 tween those of Zavérdha and Kandfli." The
 positions of these places in Mueller's
 map (Dorians) vary considerably from
 those given in Leake's.

§ 2. See on 7, 3.

§ 3. Whatever be the orthography of
 Προναῖοι, it suggests to the most won-
 derful hunter after obscurities Lycophron
 a name for the suitors of Penelope,
 Cassandra 791. So Tzetzes interprets

XXXI. περὶ δὲ τὸ φθινόπωρον τοῦ θέρους τούτου Ἀθηναῖοι πανδημεί, αὐτοὶ καὶ οἱ μέτοικοι, ἐσέβαλον ἐς τὴν² Μεγαρίδα Περικλέους τοῦ Ξανθίππου στρατηγοῦντος. καὶ οἱ περὶ Πελοπόννησον Ἀθηναῖοι ἐν ταῖς ἑκατὸν ναυσὶν (ἔτυχον γὰρ ἐν Αἰγίνῃ ὄντες ἐπ' οἴκου ἀνακομιζόμενοι) ὥς ἤσθοντο τοὺς ἐκ τῆς πόλεως πανστρατιᾷ ἐν Μεγάροις ὄντας,³ ἔπλευσαν παρ' αὐτοὺς καὶ ξυνεμίχθησαν. στρατόπεδόν τε μέγιστον δὴ τοῦτο ἀθρόον Ἀθηναίων ἐγένετο, ἀκμαζούσης ἔτι τῆς πόλεως καὶ οὐπω νεοσηκυίας· μυρίων γὰρ ὀπλιτῶν οὐκ ἐλάσσους ἦσαν αὐτοὶ Ἀθηναῖοι (χωρὶς δὲ αὐτοῖς οἱ ἐν Ποτιδαίᾳ τρισχίλιοι ἦσαν), μέτοικοι δὲ ξυνεσέβαλον οὐκ ἐλάσσους τρισχιλίων ὀπλιτῶν, χωρὶς δὲ ὁ ἄλλος ὄμιλος⁴ ψιλῶν οὐκ ὀλίγος. δηώσαντες δὲ τὰ πολλὰ τῆς γῆς ἀνεχώρησαν.⁵ ἐγένοντο δὲ καὶ ἄλλαι ὕστερον ἐν τῷ πολέμῳ κατὰ ἔτος ἕκαστον ἐσβολαὶ Ἀθηναίων ἐς τὴν Μεγαρίδα, καὶ ἱππέων καὶ πανστρατιᾷ, μέχρι οὗ Νίσαια ἐάλω ὑπ' Ἀθηναίων.

XXXI. φθινόπωρον T.

§ 2. ἤδη A.J. vulg. Bekk. ἤδη om. N.T.V.F.H. Poppo.

§ 3. ἐλάσσους (σους ex. in marg.) corr. N. (lit. sup. ε add. acc. ους corr. m. r. fuit ἔλασσον). αὐτοὶ οἱ F. sed "οἱ a man. rec." Ba. tac. Br. ξυνέβαλον T. θυμῖλος (sic) pr. T. θυμῖλος corr. T. ("transv. cal. induct. " add. m. ead.). ὀλίγων N. ὀλίγων V. ὀλίγων T. (supraser. m. ead.).

§ 5. ἄλλαι πολλαὶ A.J. ἄλλαι [πολλαὶ] vulg. πολλαὶ om. N.T.V.H. omn. Be. (de F. tac. Ba.). ἐσβολαὶ pr. N. (add. acc. m. r.). μέχρις N.A.J. vulg. μέχρι T.H. de V. tac. Ad. de F. tac. Ba. Br.

Πρωτίων. Θουκυδίδης εἰς τέσσαρα φύλα διαιρεῖ τὴν Κεφαλληνίαν, Πρωτίους, Σαμίους, Παλεῖς, καὶ Κρανείους. Πρωτίων δὲ τῶν μνηστήρων ἀπὸ ἔθνους.

XXXI. τὸ φθινόπωρον: see on i. p. 181.

§ 2. ἐν Μεγάροις, "in the vicinity of Megara" (§ 1 ἐς τὴν Μεγαρίδα). See *adn. crit.* on 20, 4. So ἡ μεγάλη μάχη... ἡ ἐν Κορίνθῳ (we say battle of) Dem. Leptin. p. 472 § 52, *παρετάξατο ἐν Θήβαις* 479 § 76.

§ 5. The capture of Nisaea was B.C. 424, iv. 69. The invasions into the Megarid were twice a year (see iv. 66, 1), and, if the Megarian who in year 425 comes to the market provided by Dicae-

opolis is to be trusted, very destructive. The ordinary articles *salt*, *garlic*, are so clean gone, that he sells his daughters for these very necessities (Arist. Ach. 813). No mention whatever of other staple commodities, woollen cloaks, cucumbers, leverets (see 519, 520). Such luxuries he has no ability to bring. He is far better off in the Pax, but then the war was over and Athens had been for some years in possession of Nisaea, and her interest was that Megara should thrive. We then have the prayer and the hope (999...1002) *καὶ τὴν ἀγορὰν ἡμῖν ἀγαθῶν | ἐμπλησθῆναι, μεγάλων σκορόδων, | σικύων πρῶν, μήλων, ροίων, | δούλοισι χλανισκιδίων μικρῶν.*

XXXII. ἔτειχίσθη δὲ καὶ Ἀταλάντη ὑπ' Ἀθηναίων φρούριον τοῦ θέρους τούτου τελευτῶντος, ἢ ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσος ἐρήμη πρότερον οὔσα, τοῦ μὴ ληστὰς ἐκπλέοντας ἐξ Ὀπούντος καὶ τῆς ἄλλης Λοκρίδος κακουρ-
 2 γεῖν τὴν Εὐβοίαν. ταῦτα μὲν ἐν τῷ θέρει τούτῳ μετὰ τὴν Πελοποννησίων ἐκ τῆς Ἀττικῆς ἀναχώρησιν ἐγένετο.

XXXIII. τοῦ δ' ἐπιγιγνομένου χειμῶνος Εὐαρχος ὁ Ἀκαρνὰν βουλόμενος ἐς τὴν Ἄστακον κατελθεῖν πείθει Κορινθίους τεσσαράκοντα ναυσὶ καὶ πεντακοσίοις καὶ χιλίοις ὀπλίταις ἑαυτὸν κατάγειν πλεύσαντας, καὶ αὐτὸς ἐπικούρους
 2 τινὰς προσεμισθώσατο· ἦρχον δὲ τῆς στρατιᾶς Εὐφαιμίδας τε ὁ Ἀριστωνύμου καὶ Τιμόξενος ὁ Τιμοκράτους καὶ Εὐμαχος
 2 ὁ Χρύσιδος. καὶ πλεύσαντες κατήγαγον· καὶ τῆς ἄλλης Ἀκαρνανίας τῆς περὶ θάλασσαν ἔστιν ἃ χωρία βουλόμενοι
 3 ἐπ' οἴκου. σχόντες δ' ἐν τῷ παράπλῳ ἐς Κεφαλληνίαν καὶ ἀπόβασιν ποιησάμενοι ἐς τὴν Κρανίων γῆν, ἀπατηθέντες ὑπ'
 αὐτῶν ἐξ ὁμολογίας τινὸς ἀνδρας τε ἀποβάλλουσι σφῶν αὐ-
 τῶν, ἐπιθεμένων ἀπροσδοκῆτοισι τῶν Κρανίων, καὶ βιαίότερον ἀναγαγόμενοι ἐκομίσθησαν ἐπ' οἴκου.

XXXII. ἐτειχίσθη...ἀθηναίων om. T.

§ 2. τὴν τῶν πέλ. F. ed. Bauer. Popp. μετὰ τῶν π. ed. Duker. sed om. τῶν N.T.
 V. (de H. tacetur) A.J.

XXXIII. ἐπιγιγνομένου N. ἐπιγενομένου V. χειμῶνος corr. N. (ei m. ead.). ἀκαρνὰν corr. N. (post lit. add. acc. m. r.). ἀκαρνὰς T. ἄστακτον T. ἄστακον corr. N. (post lit. acc. corr. acc. supraser. pr. a m. r.). κατελθεῖν (sic) J. εὐφαιμίδας τὲ N. τε om. T.

§ 2. ἠδύναντο N.T. pl. omn. A. Popp. ἰδύναντο (sic) J. Ego cum Bekk. ἐδύναντο. ἐπέπλεον T.

§ 3. κεφαλληνίαν T. γῆν (sic) N. ὁμολογίας (sic) T. ἀνδρας τὲ N.T. ἀπροσδο-

XXXII. Ἀταλάντη, now Talandonisi, Leake, North. Greece, Vol. II. p. 172. The Athenian works now constructed sustained great damage some years afterwards from an inundation of the sea following upon a great earthquake, III. 89, 3.

XXXIII. κατελθεῖν: κατέρχομαι, κάθοδος, &c. serve for passives. Later writers give κατάγομαι, καταγωγή, &c. All scholars know Porson's wonderful divination in restoring the exact words of Eur. Med. 1011 (1015) suggested by

an ingenious but far clumsier alteration proposed by Musgrave. Yet that *neuters* used as *passives* do not quite supersede *passive* forms I hope I have shewn on Dem. F. L. § 292.—Χρύσιδος: a masc. name after the analogy of Tellis (25, 2), Daphnis, Thyrsis, and the like, frequent in Doric. The Argive priestess Χρυσίς II. 1, 1, IV. 133 bears a name (as the accent indicates) analogous in form to νησίς, Νηρηΐς.

§ 3. The variant ἀπροσδοκῆτως is not hastily to be rejected. The adverb is

XXXIV. ἐν δὲ τῷ αὐτῷ χειμῶνι οἱ Ἀθηναῖοι τῷ πατρίῳ νόμῳ χρώμενοι δημοσίᾳ ταφὰς ἐποιήσαντο τῶν ἐν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων τρόπῳ τοιῷδε· τὰ μὲν ὅστ᾽ ἀποτίθενται τῶν ἀπογενομένων πρότριτα σκηνὴν ποιήσαντες, καὶ ἐπιφέρει τῷ αὐτοῦ ἕκαστος ἣν τι βούληται. ἐπειδὴν δὲ ἡ ἐκφορά ἦ, λάρνακας κυπαρισσῖνας ἄγουσιν ἅμαξαι, φυλῆς ἐκάστης μίαν· ἔνεστι δὲ τὰ ὅστ᾽ αὐτῆς ἕκαστος ἣν φυλῆς. μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, οἱ δὲ μὴ εὐρεθῶσιν ἐς ἀναίρεσιν. ξυνεκφέρει δὲ ὁ βουλόμενος καὶ ἀστῶν καὶ ξένων, καὶ γυναῖκες πάρεσιν αἱ προσήκουσαι ἐπὶ τὸν τάφον ὀλοφυρόμεναι. τιθέασιν οὖν ἐς τὸ δημόσιον σῆμα, ὃ ἐστὶν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, καὶ αἰὲν ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλὴν γε τοὺς ἐν Μαραθῶνι· ἐκείνων δὲ διαπρεπῆ τὴν ἀρετὴν κρίναντες αὐτοῦ καὶ τὸν τάφον ἐποίησαν. ἐπειδὴν δὲ κρύψωσι γῇ, ἀνὴρ ἡρῆμένος ὑπὸ τῆς πόλεως, ὃς δὲ γνώμη τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξιώσει προήκη, λέγει ἐπ' αὐτοῖς

κῆτος A.J. vulg. ἀπροδοκήτοις T.F.H. ἀπροδοκήτοις corr. N. (ois m. r.) V. (oi m. r.). Vid. not. ἀναγόμενοι T.V. ἀναγαγόμενοι N.

XXXIV. νόμῳ om. N. suprascr. m. r. δημοσίας T. τὰς ταφὰς N. de V. tac. Ad.

§ 2. προτίθενται (sic) J. αὐτοῦ N.V. αὐτοῦ an αὐτοῦ T. pl. Vid. ad i. 136, 3.

§ 3. δὲ [καὶ] vulg. Sed καὶ om. N.T.V.F.H. A.J. κυπαρισσῖνας V. κυπαρισσῖνας N. ἅμαξαι (sic) T. ἔνεστι (sic) δὲ καὶ T. δὲ καὶ A.J. vulg. καὶ om. N.V.F.H. omn. Be. ἕκαστος corr. N. (post lit. στο add. acc. supra é m. r.).

§ 4. εἰς ἀναίρεσιν N.T.V.

§ 5. παρήσαν A.J. vulg. ante Hudson.

§ 6. ὃ ἐστιν (sic) T. ὃ ἐστι J.

§ 7. γῇ hic N. ὑπὸ corr. N. (post lit. ὃ m. ead. op.). γνώμη τε N.T. ἀξιώματι

found, I think, in all Mss. iv. 29, 4, vii. 21, 4. As ἀπροδοκήτος is *passive of things, active of persons* (cp. ἀνέλιπτος, ἀπρακτος, ἀθύλακτος, see further on iii. 30, 2), in iv. 103, 4, and viii. 23, 3, either the *adverb* is to be restored in the former, or in both (which I rather believe) ἀπροδοκήτοις.—βαϊότερον, “under unusual pressure.”

XXXIV. ταφὰς ἐποιήσαντο simply is ἔθαψαν. See on de F. L. § 103. Below § 6 τὸν τάφον ἐποίησαν, “they constructed the tomb,” as σκηνὴν ποιήσαντες § 2, and ταφὰς...ποιεῖν Plat. Menex.

init. Stallb. rightly renders. ἡ βουλὴ could not strictly be said θάπτειν. In Dem. Lept. p. 499 § 141 ταφὰς ποιεῖτε (you ordain burials) and ταφὰς ποιεῖσθε (you bury) are equally admissible, according as “you” refers to the *functionaries* or the *people*. See on i. 77, 1.

§ 2. πρότριτα: not “three days before” but “on the third day before.” The usual mode was, as others have remarked, τῇ προτεραίᾳ.

§ 6. ὃ ἐστίν...καὶ ἐν αὐτῷ: see *Anh. Crit.* on i. 74, 1.

§ 7. ἀξιώσει: see on 37, 2.

8 ἔπαινον τὸν πρέποντα· μετὰ δὲ τοῦτο ἀπέρχονται. ὧδε μὲν
 θάπτουσι· καὶ διὰ παντὸς τοῦ πολέμου, ὁπότε ξυμβαίῃ αὐ-
 9 τοῖς, ἐχρῶντο τῷ νόμῳ. ἐπὶ δ' οὖν τοῖς πρώτοις τοῖσδε
 10 Περικλῆς ὁ Ξανθίππου ἡρέθη λέγειν. καὶ ἐπειδὴ καιρὸς
 ἐλάμβανε, προελθὼν ἀπὸ τοῦ σήματος ἐπὶ βῆμα ὑψηλὸν
 πεποιημένον, ὅπως ἀκούοιτο ὡς ἐπὶ πλείστον τοῦ ὁμίλου,
 ἔλεγε τοιάδε.

A.J. vulg. ἀξιώσει N.T.V.F.H. pl. omn. Be. προήκει T.F.H. προήκη corr. N. (alt. η m. r. fuit προήκει) de V. tac. Ad.

§ 8. διαπαντός T.A.J. "Ante τῷ deletas duas F." Br. tac. Ba.

§ 9. ἡρέθη corr. N. (post lit. add. spir. m. ead.).

§ 10. καιρὸν corr. N. (ὄν m. r.) γρ. καιρὸς N. marg. m. r. de V. tac. Ad. καιρὸς T. καιρὸν 2 Be. Editit Bekk. De *passivo* ἀκούεσθαι vid. infra dicta. In Archilochi fragmento quod Herodianus περὶ σχημάτων servavit (Villoisoni Anecd. Græc. T. II. p. 93, p. 57 ed. Dind. Lips. MCCCXXV.—Fr. 63 [90] Bergk.) νῦν (v. l. νῦν δὲ) Λεωφίλος μὲν ἄρχει, Λεωφίλος (v. l. -φίλου) δ' ἐπικρατεῖ, | Λεωφίλῳ δὲ πάντα κείται, Λεωφίλῳ (v. l. -φίλος) δ' ἀκούε, ultima Porson. Supplem. ad Praefat. p. 21 ed. Scholef. MCCCXXVI, tentavit Λεωφίλου δ' ἀκούεται. Praecessit πολλῶν περὶ δὲ θαν ἤτοι τὰς ὁμοσίας ἢ τὰ ὀνόματά εἰς πάσας τὰς πτώσεις μεταβάλλοντες διατιθώμεθα τὸν λόγον, ὡς παρὰ Κλεοχάρη. Δημοσθένης ὑπέστη Φιλίππῳ. Δημοσθένους πένης μὲν ὁ βίος... Δημοσθένει πολλῶν διδομένων... Δημοσθένει Ἀλέξανδρος ἐξήτει [?] ἀπῆται. Vid. Cobet. Var. Lect. p. 275)... ἀδίκως τε ἀπέθανες, ὦ Δημοσθένης' ἔστι δὲ τὸ τοιοῦτον σχῆμα καὶ παρὰ τισι τῶν ποιητῶν, ὡς παρὰ Ἀρχιλόχῳ. Sequitur παρὰ δὲ Ἀνακρέοντι ἐπὶ τριῶν. Κλεοβούλου μὲν ἔγωγ' ἐρῶ, | Κλεοβούλῳ δ' ἐπιμαίνομαι, | Κλεοβούλου δ' ἰδέων ποθέω. Quidnam apertius est quam ἐπὶ τεττάρων dixisse Archilochum? Itaque non dubito quin Λεωφίλου (quod habet Cod. opt.) ἐπη κρατεῖ reponendum sit (in Eur. Suppl. 296 ἐπη κρύπτειν alii reposuerunt. Graeci dicunt κρύπτω vel κρύπτομαι σε ταῦτα, sed constanter ἀποκρύπτομαι, ἐπικρύπτομαι) in pr. versu, in altero Λεωφίλου. Si constaret ἀκούω σε posse dici pro eo quod dicitur ἀκούω ἐπὶ σου, fidenter rescriberem Λεωφίλου δ' ἀκούετε, i. e. ἀ λέγει. Aliquid debetur etiam necessitati in hujusmodi lusibus, paene dixeram ineptiis. ὡς ἐπιπλείστον T.A.J. vulg. ἐπὶ πλείστον V.H. ὡσεπιπλείστον N.

§ 8. ὧδε, where οὕτω might be expected. But see on I. 31, 4.

§ 9. δ' οὖν: usual resumption after a digression (I. 3, 5, 10, 7); in Bacon's language "but howsoever." On a War with Spain, Vol. III. p. 526. The words seem worth quoting: "but howsoever it makes proof to the world, that an invasion of a few English upon Spain, may have just hope of victory, at least of passport to depart safely."

§ 10. The phrase is somewhat curious; but I think καιρὸς λαμβάνει με, when it comes upon me; I λαμβάνω καιρὸν, when I seize upon an opportunity. Eurip. Ion 659 χρόνῳ δὲ καιρὸν λαμβάνων προσάξομαι | δάμαρ' εἰν σε σκῆπτρα τὰμ' ἔχιν χρόνός. This sense seems to have no place here. The time came for Pericles to speak over the

dead. He did not avail himself of an occasion. He performed the task which he was chosen to perform. So I do not λαμβάνω πυρετόν, but πυρετὸς λαμβάνει με. Moreover the Mss. authority for καιρὸν seems very small.—ἀκούοιτο=*passive* somewhat rare. ἀκουσθέν III. 38, 4) (δρασθέν. Plato three times uses ἀκούεσθαι in contrast to ἀκούειν Rep. VI. 508 c and D, and gives ἀκούομαι συμφωνίαι VII. 531 a and c, possibly elsewhere though I cannot call to mind other examples.—ἐπὶ (ὡς ἐπὶ) πολὺ (πλέον, πλείστον) may serve for *object* equally and *subject*, as καθ' ἑαυτοὺς (ἐκάστους) briefly touched upon I. 3, 2, and inter nos (vos, se) in Latin, and the *article* is rarely prefixed. Still I am not quite sure that Th. did not write ὅπως ἀκούει τὸ ὡς ἐπὶ πλείστον τοῦ ὁμίλου.

XXXV. "ΟΙ μὲν πολλοὶ τῶν ἐνθάδε εἰρηκότων ἤδη
 "ἐπαινοῦσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς
 "καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θαπτομένοις ἀγορεύεσθαι
 2 "αὐτόν. ἐμοὶ δ' ἀρκούν ἂν ἐδόκει εἶναι ἀνδρῶν ἀγαθῶν ἔργῳ
 "γενομένων ἔργῳ καὶ δηλοῦσθαι τὰς τιμὰς, οἷα καὶ νῦν περὶ
 "τὸν τάφον τόνδε δημοσίᾳ παρασκευασθέντα ὀράτε, καὶ μὴ

XXXV. ἐπιτάφιο N. marg. (utrumque σ opera glutinatorum excidit),
 περικλέου
 δημηγορία περικλέου T. marg. litt. min. ἤδη εἰρηκότων A.J. vulg. Sed ἤδη
 πρὸ ἀθηναίους
 post εἰρ. locant N.T.V.F.H. al. εἰρηκότων corr. N. (ωv m. r.) post ἤδη ponit ὑπο-
 στιγμὴν N. (m. r.) post εἰρηκότων T. ἐπὶ om. N.V. πόλεων F.
 § 2. ἂν ἀρκούν T.A.J. vulg. ἀρκούν ἂν N.V.F.H. pl. omn. Be. ὀράται N.V.

XXXV. This magnificent Oration—
 how far to be assigned to Pericles, how
 far to Thucydides, may be impossible
 to determine; but I believe in man-
 ner and in matter the very speech of
 Pericles—omits the oft-quoted phrase
 twice noticed by Aristot. Rhet. i. 7, 34,
 III. 10, 7 (quoting from memory as the
 variety in the wording signifies), "that
 the youth was taken from the city, as
 if one were to take the spring out of the
 year." The sentiment was itself bor-
 rowed from Gelon saying, when the con-
 dition of his succour before the battle of
 Artemisium was refused, οὐκ ἂν φθάνοιτε
 (says he to the envoys) τὴν ταχίστην
 ὀπίσω ἀπαλλασσόμενοι, καὶ ἀγγέλλοντες
 τῇ Ἑλλάδι ὅτι ἐκ τοῦ ἐναντιοῦ τὸ ἔαρ
 αὐτῇ ἐξαπαίρηται. Herod. vii. 162. Thirlw.
 II. 273, Grote v. 296. Either Th.
 designedly omits the words as not
 original, or, as is far more probable,
 they were employed in the earlier
 ἐπιτάφιος λόγος spoken by Pericles over
 those who fell in the Samian war 440
 B.C. Such is Grote's opinion vi. 41 n. 3.
 For a succinct account of the Funeral
 Orations of the Greeks the reader is
 referred to Professor Churchill Babing-
 ton's Funeral Oration of Hyperides
 App. A. edit. 8vo.—ἤδη may belong
 to ἐπαινοῦσι, "go so far as to praise,"
 as in § 5 to ἀπιστοῦσιν. I prefer to join
 it with what precedes, "who have before
 me spoken on this platform." — τῷ
 νόμῳ: it seems idle to enquire who the
 author of the law was. δηλονότι τὸν

Σόλωνα, of course says the Scholiast.
 Besides τῷ νόμῳ may mean no more than
 "the usage, custom" either here or
 34, 1.—ὡς καλὸν (δὲν), as λεγόμενον
 47, 4 καλὸς ἐστὶν ὁ λόγος ἀγορεύεσθαι, is
 per se Greek, but the addition of αὐτόν
 seems to determine that καλὸν is neuter.
 § 2. "I should have thought it
 might be sufficient . . ." If ἂν be-
 longs to the infinitive, it is not necessary
 to read δοκεῖ, for ἡγοῦμην, ᾤμην, puta-
 bam, literally "I used to think," "my
 own impression was," answer to what
 in our idiom is "I should have thought."
 ἂν ἐδόκει would imply "I should have
 thought under certain conditions, which
 conditions not existing I do not think,"
 incongruous, at least to my mind, with
 what follows. Cp. Plat. Prot. 319 A
 οὐκ ᾤμην διδασκὸν εἶναι followed by
 ἡγοῦμαι οὐ β, οὐχ ἡγοῦμαι 320 c. If ἂν
 had been added to ᾤμην, Socrates would
 have meant "but I do not think so
 now," obviously not as yet meant, nor
 said till—and then not said without
 qualification—ἐπειδὴ δὲ σου ἀκούω ταῦτα
 λέγοντος κάμπτομαι καὶ οἶμαι τί σε λέγειν.
 So Pericles here, while complying with
 the usage of former men, does not
 change his own opinions, though he
 modestly says "it was my notion" in
 preference to saying "it is my notion."
 —καὶ μὴ ἐν . . . "and that not in (the
 mouth of) one man should the valorous
 feats of many be imperilled that on his
 speaking well or worse should the credi-
 bility thereof stand." [Such is my

- “ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι εὖ τε καὶ χεῖρον
 3 “εἰπὸντι πιστευθῆναι. χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν ἐν ᾧ
 4 “μόλις καὶ ἡ δόκησις τῆς ἀληθείας βεβαιούται. ὁ τε γὰρ
 “ξυνειδῶς καὶ εὖνους ἀκροατὴς τάχ’ ἂν τι ἐνδεεστέρως πρὸς
 “ἂ βούλεται τε καὶ ἐπίσταται νομίσειε δηλοῦσθαι, ὁ τε

§ 4. ὁ, τε (hic et infra) T.A.J. vulg. ὅτε N. ξυνειδῶς (sic) J. νομίσει T. διαφθόρον (sic) N.

faithful rendering; *slipshod version* some call it. As an editor I refuse to hear the voice of the charmer, holding that in this matter he charmeth not wisely. A translating Editor or Teacher has not only to get out the meaning, but the way in which the meaning is expressed in the original. He has to study above all things as far as possible the author's order of collocation, and so to draw out the full emphasis of any given sentence. He must do this under the guidance of perspicuity, but to literal rendering he must sacrifice elegance. The intelligent reader or pupil will shape out far better his translation after imbibing such written or oral instruction. On this point *semel dictum sit*.] —For τε...καὶ see on i. 82, 2, and below on 42, 3.—χεῖρον following εὖ. See a striking instance of this iv. 65, 4 ἀλλὰ καὶ τὰ δυνάτῃ ἐν ἴσῳ καὶ τὰ ἀπορώτερα μεγάλῃ τε ὁμοίως καὶ ἐνδεεστέρῃ παρσκευῇ κατεργάζεσθαι. May not such to our notions loose usage justify (or palliate) Plat. Phileb. 56 D καὶ δεῖ τὰ μὲν ὡς καθαρῶτα νομίζειν, τὰ δ' ὡς ἀκαθαρτότερα? Badham's second objection seems to be founded upon the conception that the *superlative* means “most” and not “very.”

§ 3. μετρίως=μήτε πρὸ καιροῦ μῆθ' ὕπερ: “duly, fairly, neither too much nor too little.”—δόκησις, another of Th. verbals (see on i. 73, 1). He has this word in common with Herod. Soph. Eurip.

§ 4. ὁ τε ἄπειρος: προσυπακουστέον καὶ μὴ εὖνους Scholiast. This looseness permeates the language, and is occasionally found in Latin, more rarely in English. For the latter I stint myself to Addison, Spectator 293: “Though prudence does undoubtedly in a great measure produce our good or ill fortune

in the world” (i.e. prudence or imprudence). In the former I cite Cicero de Fin. III. 3, 11 ceterae philosophorum disciplinae, ... quae rem ullam virtutis expertem aut in bonis aut in malis numero, mainly because Madvig's note led me originally to collect passages. Madvig says “Si sic Cicero scripsit, valde neglegenter scripsit, tanquam de solis bonis Cato loquatur.” He keeps this note in ed. 2, noticing a similar case in IV. 17, 47, to which I add Tac. Hist. II. 74 esse privatis cogitationibus progressum, i.e. aut regressum. In Greek I draw out of a large store a few. Plat. Protag. 331 E οὐχὶ τὰ ὁμοίων τι ἔχοντα ὁμοία δίκαιον καλεῖν, οὐδὲ τὰ ἀνόμοίων τι ἔχοντα ἀνόμοια, κἂν πάνν σμικρὸν ἔχη τὸ ὁμοιον, where some have interpolated ἔχη τὸ ἀνόμοιον ἢ τὸ ὁμοιον. 356 A τὸ παραχρήμα ἡδὺ (i.e. καὶ λυπηρὸν) τοῦ εἰς τὸν ὑπεριον χρόνον καὶ ἡδέος καὶ λυπηρὸν. I. Rep. 340 E ὥστε δημιουργὸς ἡ σοφὸς ἢ ἀρχων οὐδεὶς ἀμαρτάνει τότε, ὅταν ἀρχων (i.e. ἡ δημιουργὸς ἢ σοφὸς) ᾖ. Phaedr. 272 B ὅ τι ἂν αὐτῶν τις ἐλλείπη λέγων ἡ διδάσκων ἢ γράφων, φῆ δὲ τέχνη λέγειν (i.e. ἡ διδάσκων ἢ γράφων). Phileb. 40 E πονηρὰς δόξας καὶ χρηστὰς ἄλλως ἢ ψευδεῖς (i.e. καὶ ἀληθεῖς) γυμνομένας ἔχομεν εἰπεῖν; IV. Rep. 442 D ἀλλὰ μὲν δὴ δίκαιός γε, ᾧ (i.e. καὶ ὡς) πολλάκις λέγομεν, τοῦτ' καὶ οὕτως ἔσται, with which cp. [Auct.] Nic. Ethic. V. 8=5, 9 ἀνηροῦντο γὰρ ἂν, εἰ μὴ ἐποίηι τὸ ποιοῦν καὶ ὅσον καὶ ὅλον, καὶ τὸ πάσχον ἔπασχε τοῦτο καὶ τοσοῦτον καὶ τοιοῦτον, where Bekker has needlessly inserted ὁ before ἐποίηι. Dem. de F. Leg. § 107 (my ed.) p. 371 τηλικαῦτα καὶ τοιαῦτα ἡλίκα, where some Mss. omit καὶ τοιαῦτα. My investigation got me out of difficulties which others may have laboured under. Plat. Theaet. 161 B λόγον λαβεῖν καὶ ἀποδέ-

- “ ἄπειρος ἔστιν ἃ καὶ πλεονάζεσθαι διὰ φθόνου εἴ τι ὑπὲρ
 5 “ τὴν ἑαυτοῦ φύσιν ἀκούσι. μέχρι γὰρ τοῦδε ἀνεκτοὶ οἱ
 “ ἔπαινοί εἰσι περὶ ἐτέρων λεγόμενοι, ἐς ὅσον ἂν καὶ αὐτὸς
 “ ἕκαστος οἴηται ἱκανὸς εἶναι δρᾶσαί τι ὧν ἤκουσε· τῷ δ’
 6 “ ὑπερβάλλοντι αὐτῶν φθονοῦντες ἤδη καὶ ἀπιστοῦσιν. ἐπειδὴ
 “ δὲ τοῖς πάλαι οὕτως ἐδοκιμάσθη ταῦτα καλῶς ἔχειν, χρὴ
 “ καὶ ἐμὲ ἐπόμενον τῷ νόμῳ πειράσθαι ὑμῶν τῆς ἐκάστου
 “ βουλήσεώς τε καὶ δόξης τυχεῖν ὡς ἐπὶ πλείστον.

XXXVI. “ ἄρξομαι δ’ ἀπὸ τῶν προγόνων πρῶτον”
 “ δίκαιον γὰρ αὐτοῖς καὶ πρέπον δὲ ἅμα ἐν τῷ τοιῷδε τὴν

§ 5. ἔπαινοι εἰσι N.T. δρᾶσαι τι corr. N. (post lit. add. acc. supr. *pa.* add. acc. supr. ai. lit. supr. *τε* m. r. fuit δρᾶσαι τι) δρᾶσαι τι T. corr. δρᾶσαι τι (m. ead.). τῷ δὲ A.J. vulg. τῷ δ’ N.T. τῷ δ’ V.F.H. αὐτῶν corr. N. (ὧν m. r. fuit αὐτὸν) αὐτον pr. H. corr. αὐτῶν. αὐτῶν corr. F. αὐτῶν T. de V. tac. Ad. αὐτὸν pl. omn. Be.

§ 6. οὕτω T. ἐπιπλείστον T.A.J. vulg. ἐπὶ πλείστον V.F.H. ὡσεπιπλείστον N. Similiter 34, 10:

XXXVI. δὲ ἀπὸ A.J. vulg. δ’ ἀπὸ N.T.V.F.H. al.

ξασθαι is not explained (as far as I have seen) by commentators. The latter word means “allow, approve,” not simply “receive from.” I found the explanation in I. Rep. 337 E ἄλλου δ’ ἀποκρινομένου λαμβάνη λόγον, καὶ ἐλέγχῃ, and Meno 75 D σὺν ἔργον λαμβάνειν λόγον καὶ ἐλέγχειν, that “criticise” was meant, but why? I then remembered Arist. Eth. Nic. I. I = 3, 4, 8 where of ὁ πεπαιδευμένος, the pupil adapted for a *catechumen*, ἀποδεχέσθαι, ἀποδεκτέον is used, and thankfully compared de Part. Animal. init. πεπαιδευμένου γὰρ ἔστι κατὰ τρόπον τὸ δύνασθαι κρίναι εὐστόχως τί καλῶς ἢ μὴ καλῶς ἀποδίδωσιν ὁ λέγων. So I learnt that ἀποδέχεσθαι did service for its correlative δυσχεραίνειν as well as for itself, and was glad to see the same in Arist. N. Eth. IV. = 6, 5 οὐ γὰρ τῷ φιλεῖν ἢ ἐχθαίρειν ἀποδέχεται (i. e. ἢ δυσχεραίνει) ἕκαστα ὡς δεῖ (cp. § 3 ἀποδέχεται ἃ δεῖ καὶ ὡς δεῖ, ὁμοίως δὲ καὶ δυσχεραίνει) and reversely in Plat. III. Rep. 401 E καὶ ὁρθῶς δὴ δυσχεραίνων (i. e. καὶ ἀποδεχόμενος) τὰ μὲν καλὰ ἐπαινοῖ...τὰ δ’ αἰσχρὰ ψέγοι. I hope this tedious note may serve to satisfy the student of Aristophanes that in Ran. 719, 720 the received text καὶ τὸ καινὸν χρυσίον may hold its own against Meineke’s most audacious conjecture καὶ

καλῶς κεκομμένον.

§ 5. τῷ δ’ ὑπερβάλλοντι αὐτῶν i. e. ἐπαινῶν “to what is excessive in them,” as the Scholiast rightly takes it. The variant αὐτὸν which I interpret αὐτόν I would not quite repudiate “what exceeds himself i. e. his own powers,” for in speaking of a *class sing.* and *plur.* are wonderfully mixed in Greek and Latin, even in our language, though more sparingly.

§ 6. τοῖς πάλαι precedes ἐδοκιμάσθη, so makes the difficulty of the dative less. Possibly ἔδοξε was contemplated originally.

XXXVI. καὶ—δὲ is vastly more forcible than καὶ—γε which critics formerly substituted for it. It is found in Thuc. I. 132, 2 on which Poppo cites this passage, and VI. 71, 2, VII. 56, 3. “καὶ in talibus valet etiam et δὲ necit sententias” says Seidler on Eurip. Electr. 1112 (1117). This view is confirmed by the co-existence of οὐδὲ—δέ. Aristot. Nic. Eth. IV. 2 = 1, 14 οὐδὲ λήψεται δὲ ὅθεν μὴ δεῖ, where οὐδὲ is obviously *ne—quidem*, “and he will not receive either from improper sources.” Cp. καὶ λήψεται δ’ ὅθεν δεῖ καὶ ὅσα δεῖ § 24. It may be observed that καὶ—δὲ abounds in this Book of the Ethics.

- 2 “τιμὴν ταύτην τῆς μνήμης δίδοσθαι. τὴν γὰρ χώραν
 “αἰεὶ οἱ αὐτοὶ οἰκοῦντες διαδοχῇ τῶν ἐπιγιγνομένων μέχρι
 3 “τοῦδε ἐλευθέραν δι’ ἀρετὴν παρέδωσαν. καὶ ἐκείνοί τε
 “ἄξιοι ἐπαίνου καὶ ἔτι μᾶλλον οἱ πατέρες ἡμῶν· κτησάμε-
 “νοι γὰρ πρὸς οἷς ἐδέξαντο ὅσῃν ἔχομεν ἀρχὴν οὐκ ἀπό-
 4 “νως ἡμῖν τοῖς νῦν προσκατέλιπον. τὰ δὲ πλείω αὐτῆς
 “αὐτοὶ ἡμεῖς οἶδε οἱ νῦν ἔτι ὄντες μάλιστα ἐν τῇ καθεστῇ-
 “κυσίᾳ ἡλικίᾳ ἐπηυξήσαμεν, καὶ τὴν πόλιν τοῖς πᾶσι παρε-
 “σκευάσαμεν καὶ ἐς πόλεμον καὶ ἐς εἰρήνην αὐταρκεστά-
 5 “την.//ὧν ἐγὼ τὰ μὲν κατὰ πολέμους ἔργα, οἷς ἕκαστα
 “ἐκτέθη, ἣ εἴ τι αὐτοὶ ἣ οἱ πατέρες ἡμῶν βάρβαρον ἣ
 “Ἑλληνα πόλεμον ἐπιόντα προθύμως ἡμυνάμεθα, μακρηγο-

§ 2. διαδοχῇ (sic) pr. N. acc. suprascr. m. r.

§ 3. ἐκείνοι τε N.T. ἐδέξαντο corr. N. (post lit. ε. op. m. ead.). οὐκ T.

§ 4. πλείω A.J. vulg. πλείω N.T.V.F.H. al. ἔτι om. T.

§ 5. πολέμους N. corr. σ m. ead. nisi mend. sit chartae. μακρηγορεῖν ἐνειδύειν (sic) T. οἷας τε N.T. ἡλθομεν A.J. vulg. Bekk. ἡλθον N.T.V.F.H. μετ’ οἷας J.

§ 2. This *autochthon* pride Athenians had in common with Arcadians. See de F. Leg. p. 424 § 296 (my Ed.) with Valcken. note there quoted. In fact the former were sober in their claim in comparison with the latter, if the couplet is true, Ante Jovem natum terras habuisse feruntur Arcades, et luna gens prior illa fuit.—διαδοχῇ may be *ablative* as Poppo renders it *successione posteriorum*. To me it seems rather *dative*; “to a succession of posterity.”

§ 3. “And not only (τε) they are deserving commendation but also (καὶ) our fathers; (i. e. the generation immediately preceding our own) for having won in addition to what they inherited all the empire which we now hold not without effort, to us of the present day they also bequeathed it.” So I translate, but possibly Th. left to the reader the option of joining οὐκ ἀπόνως with what follows, or with what goes before; though the parallel passage 62, 3 οἱ μετὰ πόνων κ.τ.λ. seems to favour the view I have taken.

§ 4. τὰ δὲ πλείω...not “increased more of it” (i. e. enlarged our empire’s limits) which would be inconsistent with

§ 3 ὅσῃν ἔχομεν, and the invariable policy of Pericles (see i. 144, 1, and below, 65, 7), moreover would have been expressed by πλείονα (πλείω) αὐτὴν ἐπηυξήσαμεν, but “the greater part of it we magnified,” enlarged its power, improved it, consolidated it. Cp. vii. 70, 7 τὴν οἰκίαν ἐκάστους πατρὶδα νικῆσαντας ἐπανεξῆσαι (*aggrandise*): μεγαλύναι might have been substituted. αὐξάνειν used of any increase equally of bulk as of number.—τῇ καθεστ. ἡλικίᾳ “the settled, staid, so matured age of life.” (ἡλικία not necessarily *age* in general, but in a military point of view *age* for bearing arms; ὅστις καὶ ὁπωσοῦν ἐδόκει ἡλικίας μετέχων ἐπιτήδειος εἶναι vii. 60, 3, ξυνώμυσσαν δὲ καὶ Σαμίων πάντες τὸν αὐτὸν ὄρκον οἱ ἐν τῇ ἡλικίᾳ.) In Hamlet iv. 7, 79 “Youth no less becomes The light and careless livery that it wears Than settled age his sables and his weeds,” is Shakespeare contrasting the *old* with the young, or rather the grave and sober attire of *middle age* with the light foppery of youth?

§ 5. πόλεμον the conjecture of Haas, Lucubr. p. 65, of which he confidently says “manifestum est scripsisse Thucydidem,” does not commend itself to

“ρεῖν ἐν εἰδόσιν οὐ βουλόμενος ἑάσω· ἀπὸ δὲ οἷας τε
 “ἐπιτηδεύσεως ἤλθομεν ἐπ’ αὐτὰ καὶ μεθ’ οἷας πολιτείας καὶ
 “τρόπων ἐξ οἷων μεγάλα ἐγένετο, ταῦτα δηλώσας πρῶτον
 “εἶμι καὶ ἐπὶ τὸν τῶνδε ἔπαινον, νομίζων ἐπὶ τε τῷ πα-
 “ρόντι οὐκ ἂν ἀπρεπῇ λεχθῆναι αὐτά, καὶ τὸν πάντα
 “ὄμιλον καὶ ἀστῶν καὶ ξένων ξύμφορον εἶναι αὐτῶν ἐπα-
 “κοῦσαι.

XXXVII. “χρώμεθα γὰρ πολιτεία οὐ ζηλούσῃ τοὺς
 “τῶν πέλας νόμους, παράδειγμα δὲ μάλλον αὐτοῖ ὄντες
 “τινὶ ἢ μιμούμενοι ἑτέρους. καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς
 “ὀλίγους ἀλλ’ ἐς πλείονας οἰκεῖν δημοκρατία κέκληται·
 “μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα
 “πᾶσι τὸ ἴσον, κατὰ δὲ τὴν ἀξίωσιν, ὥς ἕκαστος ἔν τῳ

XXXVII. ^{ous} ζηλώσῃ T. νόμον T. suprascr. m. ead. αὐτοὶ μάλλον A.J. vulg.
 μάλλον αὐτοὶ N.T.V.F.H. omn. Be. ὄντες τισιν A.J. τισιν vulg. τινὶ N.T.V.F.H. pl.
 omn. Be. ἑτέρους μιμούμενοι N.V.

§ 2. ὀλίγους corr. N. (post lit. ous m. r.) ἤκειν corr. N. (ἡ lit. supr. ei m. r. fuit
 οἰκεῖν) γρ. οἰκεῖν N. marg. m. r. ἤκειν Ed. Bauer. οἰκεῖν T.V. de F.H. tacetur. A.J.

me. There is a bold personification of πόλεμος, (common in poetry, πόλεμον θ’ εὖδον’ ἐπεγείρει,) traces of which I think I see in iv. 18, 4, but not too bold for an impassioned orator of the age of Pericles. On this supposition the *adjectives* are rightly used, and so are the *verbs*. “To repel an invading war” would strike me as strong but by no means too audacious in an English Speaker. Besides in itself πόλεμος ἐπέρχεται is justified by the use of an analogous word ἐπιτίθεσθαι. See i. 23, 4 ταῦτα γὰρ πάντα (σεισμοί, ἥλιον ἐκλείψεις, αὐγμοί, λιμοί, ἢ λοιμώδης νόσος) μετὰ τοῦδε τοῦ πολέμου ξυνεπέθετο. Cp. iv. 126, 6 δ (τὸ προὔπάρχον δεινὸν) ὑπομείναντες ἐπιφερόμενον, and vi. 91, 3 καὶ ὃν ἄρτι κίνδυνον ἐκέθειεν προεῖπον οὐκ ἂν διὰ μακροῦ ὑμῖν ἐπιπέσοι. If the Mss. had given πολέμιον, it would have been rashness itself to propose πόλεμον. But finding πόλεμον, I acknowledge a power which I cannot venture to weaken.—ἐπὶ τῷ παρόντι not=ἐν τῷ π. (ἐπὶ τοῦ παρόντος), but analogous to 34, 7 λέγει ἐπ’ αὐτοῖς, 9 ἐπὶ τοῖς πρώτοις λέγειν.

XXXVII. ζηλούσῃ *emulating*, cp. παραδείγμα, μιμούμενοι.

§ 2. ὄνομα a cognate case to κέκληται. —οἰκεῖν used absolutely, “administers.” —ἀξίωσιν clearly)(ἀξιώματος. The latter denotes “the estimate in which he is held by others,” the former “his estimate of self,” what he claims; the latter his “condition,” the former is “self-confidence.” This distinction is marked here and 65, 8 by the contrast of the words. It is less clear in 34, 7, and vi. 54, 3 because there is no contrast in either passage; still in either I think “belief in his own value, powers” satisfies the sense. ἀξίωμα in other writers serves for both significations ὅτου τις ἀξιοῖ ἑαυτὸν, and ὅτου ἀξιοῦται. As an example of the former see Arist. Nic. Eth. iii. 11=8, 16 χείρους δ’ ὅσω ἀξίωμα οὐδὲν ἔχουσιν (οἱ ἀγνοοῦντες) ἐκείνοι (οἱ εὐέλπιδες) δέ. The word seems to have a mixed meaning in iv. 8 = 3, 12 ὃ δὲ μικρόψυχος ἐλλείπει καὶ πρὸς ἑαυτὸν, καὶ πρὸς τὸ τοῦ μεγαλοψύχου ἀξίωμα. The lowly-minded man from diffidence in powers which he possesses

- “εὐδοκιμεῖ, οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἢ ἀπὸ
 “ἀρετῆς προτιμᾶται, οὐδ’ αὖ κατὰ πενίαν, ἔχων δέ τι ἀγα-
 “θὸν δρᾶσαι τὴν πόλιν, ἀξιώματος ἀφανείᾳ κεκώλυται.
 3 “ἐλευθέρως δὲ τά τε πρὸς τὸ κοινὸν πολιτεύομεν καὶ ἐς
 “τὴν πρὸς ἀλλήλους τῶν καθ’ ἡμέραν ἐπιτηδευμάτων ὑπο-
 “ψίαν, οὐ δι’ ὀργῆς τὸν πέλας εἰ καθ’ ἡδονὴν τι δρᾷ
 “ἔχοντες, οὐδὲ ἀζημίους μὲν λυπηράς δὲ τῇ ὄψει ἀχθηδό-
 4 “νας προστιθέμενοι, ἀνεπαχθῶς δὲ τὰ ἴδια προσομιλοῦντες
 “τὰ δημόσια διὰ θεοῦ μάλιστα οὐ παρανομοῦμεν, τῶν τε

vulg. ante Bauer. ἴσον T.A.J. ἔν τω corr. N. (add. acc. m.r. lit. supr. ω, fuit ἐν τῷ). ἐν τῷ (“sine iota subscripto” Ba.) F. (“τῷ F.” Br.). ἔν τῷ T. ἀπ’ ἀρετῆς A.J. vulg. Bekk. ἀπὸ ἀρ. N.T.V.F.H. al. Popp. δρᾶσαι corr. N. (acc. m.r. fuit δράσαι) T. sed pr. acc. transv. cal. induct. m. ead. “post ἀξιώματος deletas tres F.” Br. ἀφανία T. ἀφανία A.J.

§ 3. καθημέραν A.J. καθ’ ἡμέραν N.T. ἔποψιν Madv. οὐ om. T. τῶν N. suprascr. m. r. πέλας corr. N. (ε. m. ead. op.). οἱ καθ’ ἡδονὴν τι δρᾷν A.J. ἡδονὴν corr. N. (post. lit. δο et ἦν op. m. r.). δρᾷν N. (suprascr. m. r.). τι bis T. οὐδ’ N.V. ἀζήμιους pr. T. ἀζημίους corr. T. (m. ead.). λυπηραὶ T.

underrates himself, and so underrates the self-estimate of the high-minded man and the estimate in which others hold him. οἱ ἐν ἀξιώματι always = οἱ ἀξιούμενοι τιμῆς.—οὐκ ἀπὸ μέρους..... “He is not from a section (as at Sparta) so much to public offices as from merit promoted, nor again on score of poverty, when able to do some good service to his country, is he owing to obscurity of position prevented.”—κατὰ πενίαν by a forced sort of attraction corresponds with κατὰ τοὺς νόμους, κατὰ τὴν ἀξίωσιν. The following clause should require πένης μὲν ὦν, or κατὰ πενίαν should be followed by ἔχων γε (conjectured by Reiske) or εἰ ἔχει, according to the law of rigid grammar.

§ 3. ἐς...ὑποψίαν: not *our*, but *men’s* general mutual suspicion. Madv. says “nec recte dicitur ὑποψία τῶν καθ’ ἡμ. ἐπι.” Why?—τὸν πέλας: Elmsl. on Eur. Med. 85 doubts the singular seemingly on no intelligible grounds. We have had it already i. 32, 4, which he quotes as well as Herod. iii. 142 simply to state his suspicion “utrumque locum corruptum esse.” Why the *many* examples which he gives of the *plural* should eliminate the *few* instances of the *sin-*

gular might satisfy Prof. Cobet, but passes I confess my comprehension.—οὐδὲ.....προστιθέμενοι. Admitting the obscurity of this passage, I cannot acquiesce in the rendering “wearing a look of offence” (Ad.), “austeritatem (morositatem) vultu praeferentes” (Poppo), accepted by Grote. Neither can I separate τῇ ὄψει from λυπηράς. I hold Goeller’s original view to be right that allusion is made to the floggings of the Spartan youth not as a punishment but to make them hardy. But how are we to account for the *middle*? I once thought Aristoph. Equit. 5 πληγὰς αἰεὶ προστρίβεται τοῖς οἰκέταις (he gets inflicted; he does not himself inflict the blows, but through having his master’s ear he procures the infliction: cp. 64 ψευδῇ διαβάλλει· κῆρα μαστιγούμεθα | ἡμεῖς· and 67 ὀράτε τὸν Ἰλᾶν δι’ ἐμέ—not ὑπ’ ἐμοῦ—μαστιγούμενον, and 69 πατοῦμενοι | ὑπὸ τοῦ γέροντος) might justify this rendering “ordering the infliction of torments not indeed penal but painful to the eye.” The *middle* so used is not uncommon. Still the usages of the Greek *middle* are so many and so varied, that one feels oneself here not treading on sure ground.

“ἀεὶ ἐν ἀρχῇ ὄντων ἀκροάσει καὶ τῶν νόμων, καὶ μά-
 “λιστα αὐτῶν ὅσοι τε ἐπ’ ὠφελείᾳ τῶν ἀδικουμένων
 “κεῖνται καὶ ὅσοι ἄγραφοι ὄντες αἰσχύνην ὁμολογουμένην
 “φέρουσι.

XXXVIII. “καὶ μὴν καὶ τῶν πόνων πλείστας ἀνα-
 “παύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν γε καὶ θυσίαις
 “διετησίοις νομίζοντες, ἰδίαις δὲ κατασκευαῖς εὐπρεπέσιν,
 2 “ὦν καθ’ ἡμέραν ἢ τέρψις τὸ λυπηρὸν ἐκπλήσσει. ἐπεσέρ-
 “χεται δὲ διὰ μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα,
 “καὶ ξυμβαίνει ἡμῖν μηδὲν οἰκειότερα τῇ ἀπολαύσει τὰ
 “αὐτοῦ ἀγαθὰ γιγνόμενα καρποῦσθαι ἢ καὶ τὰ τῶν ἄλλων
 “ἀνθρώπων.

XXXIX. “διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν
 2 “μελέταις τῶν ἐναντίων τοῖσδε. τήν τε γὰρ πόλιν κοινὴν

§ 4. ὅσοι τὲ N.T. ὠφελία Bekk. Popp. ὠφελεία N.T. Vid. ad i. 28, 4.

XXXVIII. τῇ γνώμῃ om. pr. N. add. marg. N. m. r. γε (post μὲν) om. N.V. Vellem omiss. in al. Codd. ἐκπλήσσει corr. N. (ἐκ post lit. 3 litt. cap. σσει post lit. 5 vel 6 litt. cap. m. r.).

§ 2. ἐπεισέρχεται constanter libri et Edd. praeter Bekk. quem secutus sum. γῆς (sic) N. ἢ s' T. Vid. ad i. 2, 6. ἀνῶν N.T.

XXXIX. διαφέρομεν T.

May I not—on the analogy of ἐπέθεντο 24, i, p. 217—translate “enacting the infliction...”?

§ 4. δέος: see on i. 36, i.—ἀκροάσει: The grammatical relation between this *dative* (or *ablative*) and what goes before is puzzling. Th. furnishes two other examples vi. 37, 2 στρατοπέδῳ τε ἐκ νεῶν ἰδρυθέντι (where the Scholiast tries to cut the knot λείπει χρώμενοι), and vii. 67, 4 οὐ παρασκευῆς πίστει μᾶλλον ἢ τύχης ἀποκινδυνεύσει. In all a participial notion appears to be contained, “showing obedience to,” “having a camp,” “not trusting so much...as desperately hazarding.” See more on vi. 37, 2. ἀκροάσεις, ἀκροᾶσθαι, generally have the simple notion of “hearing, listening to, attending lectures as a pupil,” here and iii. 27, 2 of “obedience to.”—αἰσχύνην (see on i. 84, 5) “sense of honour,” which deters men from violating laws not legally enforced, but morally binding. φόβος deters men from transgressing τοὺς γεγραμμένους νόμους. Aristot. ii. Rhet. 6, 2 defines

αἰσχύνη λύπη τις καὶ παραχῇ περὶ τὰ εἰς ἀδοξίαν φαινόμενα φέρειν τῶν κακῶν.

XXXVIII. τῇ γνώμῃ (*dative*) “for our feelings.” The various applications of this word will hereafter be noticed. —ἀγῶσι...νομίζοντες: see on i. 77, 8. —κατασκευαῖς: see on i. 10, 2.

§ 2. “And it befalls us that with enjoyment no more our own the good things grown in our land (αὐτοῦ, on the spot) we reap the harvest of than of the productions also of the rest of the world.” It is curious to think how much more this is applicable to our own country, and was so even in the days of Addison. The reader is referred to an interesting number of the Spectator (69) too good to curtail, and far too long to transcribe.

XXXIX. The Orator has hitherto covertly contrasted his own nation with Lacedaemon. He now openly avows the contrast.—Join τῶν ἐναντίων (not μελέταις) with διαφέρομεν. “We differ from our enemies in training for war in the following points,” διαφέρειν

- “παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξηνηλασίαις ἀπείργομέν
 “τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν ἂν τις τῶν
 “πολεμίων ἰδὼν ὠφελθῇ, πιστεύοντες οὐ ταῖς παρα-
 “σκευαῖς τὸ πλεόν καὶ ἀπάταις ἢ τῷ ἀφ’ ἡμῶν αὐτῶν ἐς
 “τὰ ἔργα εὐψύχῳ. καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ
 “ἀσκήσει εὐθὺς νέοι ὄντες τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς
 “δὲ ἀνειμένως διαιτώμενοι οὐδὲν ἥσσουν ἐπὶ τοὺς ἰσοπαλεῖς
 3 “κινδύνους χωροῦμεν. τεκμήριον δέ· οὔτε γὰρ Λακεδαι-
 “μόνιοι καθ’ ἐκάστους, μετὰ πάντων δ’ ἐς τὴν γῆν ἡμῶν
 “στρατεύουσι, τὴν τε τῶν πέλας αὐτοὶ ἐπελθόντες οὐ χα-
 “λεπῶς ἐν τῇ ἀλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμυνομένους
 4 “μαχόμενοι τὰ πλείω κρατοῦμεν. ἀθρόα τε τῇ δυνάμει
 “ἡμῶν οὐδεὶς πω πολέμιος ἐνέτυχε διὰ τὴν τοῦ ναυτικοῦ τε
 “ἄμα ἐπιμέλειαν καὶ τὴν ἐν τῇ γῇ ἐπὶ πολλὰ ἡμῶν αὐτῶν
 “ἐπίπεμψιν· ἣν δέ που μορίῳ τινὶ προσμίξωσι, κρατήσαντές

§ 2. τοπλέον A.J. vulg. τὸ πλεόν N.T.V.F.H. eis N.T.V. παιδίας (sic) T. οἱ μὲν T. ἐπιπόνῳ καὶ ἀσκήσει H. “Sed deinde correctum manu recent.” Ba. ἐπὶ πόνῳ pr. T. pr. acc. transv. cal. induct. m. ead. τὸ ἀνδρεῖον om. N. Sed hab. N. marg. m. “diversa” (Vid. ad 21. 1, quamquam h. l. dilutius atramentum est). κινδύνους (sic) T.

§ 3. καθ’ ἐκάστους ut vid. omnes. Vid. not. δ’ (post πάντων) om. T. ἐπιστρατεύουσι T. οὐχ’ ἀπλῶς T. ἀλλοτρίᾳ hic N. ταπλείῳ vulg. τὰ πλείῳ N.T.V.F.H. A.J.

§ 4. ἀθρόα τε N.T. τῇ corr. N. (acc. nisi mend. chart.). ναυτικοῦ τε N.

(differ from) requires *genitive*, διαφέρεσθαι (differ with.) *dative*. So διάφορος. In Eur. Med. 579 (566 Elmsl. whom the *dative* unduly perplexed) ἡ πολλὰ πολλοῖς εἰμὶ διάφορος βροτῶν translate: “Verily on many points am I at variance (issue) with many amongst mankind.” εἰμὶ διάφ. = διαφέρομαι.

§ 2. οὐκ ἔστιν ὅτε (cp. οὐκ ἔστιν ὅπως) = never, but οὐκ...ἔστιν ὅτε = οὐκ...ἐνίοτε VII. 21, 3.—τῷ ἀφ’ ἡμῶν αὐτῶν εὐψύχῳ “the courage which wells (springs) from ourselves,” fully justifies the preposition in III. 37, 4 τῇ ἐξ ἑαυτῶν ξυνέσει, on which see more. τὰ ἀπὸ τῆς τύχης and the like not to the purpose.—ἀνειμένως διαιτώμενοι “passing a more unshackled less-fettered mode of life.” Cp. I. 6, 3, VII. 69, 2 τῆς ἀνεπιτάκτου πᾶσιν ἐς τὴν διαιταν ἐξουσίας.

§ 3. καθ’ ἐκάστους)(μετὰ πάντων

“Thucydides chose to say Λακεδαιμόνιοι rather than Πελοποννήσιοι, because the Lacedaemonians were particularly the objects of his comparison: but he adds καθ’ ἐκάστους, meaning that the Lacedaemonians would not attack Athens with the single force of any one state of the confederacy, but required the aid of all together with their own force.”/ Ad. Precisely as in the late war we should say “the Prussians” used their contingents of Bavaria, Saxony, &c., and not “the Germans.” It is a question with me whether adopting the conjecture καθ’ ἑαυτοὺς we should not want μετὰ πάντων δὲ τῶν συμμάχων, as v. 109, τῆς ᾗον οικείας παρασκευῆς ἀπιστία καὶ μετὰ συμμάχων πολλῶν τοῖς πέλας ἐπέρχονται.

§ 4. ἐπίπεμψιν: another of Th. verbals. See on I. 73, 1. (In ordinary Gr. usage

“τέ τινας ἡμῶν πάντας αὐχοῦσιν ἀπεῶσθαι καὶ νικηθέντες
 5 “ὑφ’ ἀπάντων ἡσσησθαι. καίτοι εἰ ῥαθυμία μᾶλλον ἢ
 “πόνων μελέτη καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων
 “ἀνδρίας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς τε
 “μέλλουσιν ἀλγεινοῖς μὴ προκαμνεῖν, καὶ ἐς αὐτὰ ἐλθοῦσι
 “μὴ ἀτολμοτέρους τῶν αἰὶ μοχθούντων φαίνεσθαι.

ναυτικοῦ τέ Τ. ἐπιπολλά Α.Ι. προμῖξωσι Τ. κρατήσαντες τινὰς Ν. κρατησαντές τε
 τινὰς Τ.Α.Ι. vulg. τε om. V. πῶ Τ. m. ead. ἡσσησθαι corr. Ν. (ἡσση m. ead.).

§ 5. τοπλεῖον Α.Ι. vulg. τὸ πλεῖον Ν.Τ.Υ.Ε.Η. τρόπων F. (teste Ba. tac. Br.)
 Η. ἐθέλομεν cum 2 libris Br. Sed vere Poppo “nihil nisi modestius dicendi
 genus est pro indie.” περιγίγνεσθαι Τ. ἡμῖν τε τοῖς Ν.Υ.Ε.Η. ἀτολμοτέρους sed
 corr. ἀτολμοτέροις F. ἀτολμοτέροις rec. m. supraser. τέρους Η. ἀτολμοτέροις Ν.Τ.Υ.
 Utraque constructio proba.

διὰ τὸ...ἐπιπέμπειν.) ἐπιπέμπειν means
 (α) “to send against,” (*let slip upon*),
 (β) “to send after,” as vi. 73, vii. 15, 1.
 The former sense seems more usual.
 Lys. de Olea § 40 p. 111 St.=292 R.
 τοιοῦτους δὲ ἐπιπέμπουσί μοι, where Reiske
 truly remarks. “probum est et in hac
 re proprium, ut cum venatores feris
 canes immittunt.” So the Deity ἐπι-
 πέμπει a judgment, e.g. a pestilence,
 the sphinx, the wild boar of Calydon.
 Dem. Timocr. p. 738 § 121 τὴν ὕβριν καὶ
 τὴν ὑπερφηανίαν...ὕπὸ τῆς θεοῦ ἐπιπεμφθεῖ-
 σαν, Lys. c. Andoc. § 20 p. 105 St.=217
 R. δέη πολλά καὶ κινδύνους ὁ θεὸς ἐπιπέμ-
 πει τοῖς ἀδικοῦσι. A due attendance to
 collocation will enable the student to
 appreciate Plat. Phaedr. 245 B οὐκ
 ἐπ’ ὠφελείᾳ ὁ ἔρως τῷ ἐρώντι καὶ τῷ ἐρω-
 μένῳ ἐκ θεῶν ἐπιπέμπεται (*is sent as a*
visitation). Here probably the repeti-
 tion of the prep. in the verbal accords
 with the principle already touched upon
 in note on i. 13, 2.

§ 5. The reader is left to exercise his
 judgement whether ἀνδρίας grammati-
 cally belongs to νόμων as well as τρόπων
 (*rules rather than fashions of manliness*),
 or as above ῥαθυμία)(πόνων μελέτῃ so
 here νόμων)(τρόπων ἀνδρίας. I confess
 that the punctuality of Greek antithesis
 makes me lean to the latter view. Cp.
 Arist. Nic. Eth. vi. 1 οὔτε πλεῖν οὔτε
 ἐλάττω δεῖ ποιεῖν οὐδὲ ῥαθυμεῖν (*exerci-*
se, recreation).—τῶν αἰὶ μοχθούντων;
 “who are *always, ever more*, engaged in
 toiling.” Cp. Arist. Rhet. ii. 6, 18 διὰ
 τοῦτο τοὺς αἰὶ παρεσομένους μᾶλλον αἰσχύ-

νονται, Plat. Rep. vii. 517 A τοῖς αἰὶ δεσ-
 μώταις ἐκείνοις, perhaps 413 E τὸν αἰὶ (*in*
all stages of life) ἐν τε παισὶ καὶ νεανίσκοις
 καὶ ἐν ἀνδράσι βασανιζόμενον, Dem. pro
 Phorm. p. 961 § 55 τὸν γὰρ συκοφαντοῦντα
 αἰὶ (*who never ceases from*) τί χρὴ νομι-
 ζεῖν νῦν ποιεῖν; see below ὁ μὲν γὰρ
 περὶ πάντ’ ἀδικος. αἰὶ is either ἐκάστοτε,
 as Plat. Phaedr. 242 C αἰὶ δέ με ἐπίσχει
 ὁ ἄν μελλον πράττειν (obviously not “It
 is always checking me,” but “on every
 visitation it checks me,” whence I
 infer, if it does not visit me, that
 it tacitly permits me to act: ἐξ—not
 κελεύει—Theaet. 151 A), or συνεχῶς. In
 the combination of the word with ar-
 ticle and participle (ὁ αἰὶ κρατῶν), or
 with relative and verb (ὃς ἂν αἰὶ κρατῇ),
 the former usage is undoubtedly the
 more prevalent. But obviously “those
 who from time to time are toiling” is in-
 applicable to our passage. It may be
 a question in Plat. Theaet. p. 146 A ὁ δὲ
 ἀμαρτῶν καὶ ὃς ἂν αἰὶ ἀμαρτάνῃ καθέδειται,
 ὥσπερ φασὶν οἱ παῖδες οἱ σφαμίζοντες,
 ὅνος whether the sense is “and who from
 time to time shall miss” i.e. each suc-
 cessive misser shall in his turn sit down
 as a donkey, or “who shall always miss,”
 never hit at all. On the latter supposi-
 tion, which I own I prefer, between
 “the always misser” (the donkey) and
 “the always hitter” (the king), there
 will be various posts assigned differing
 in degree according to the number of
 hits or misses, all subject to different
 tasks dictated by the king. Poll. ix. 106
 ὁπότε πρὸς τὸν τοῖχον τὴν σφαῖραν ἀντι-

- XL. "Καὶ ἔν τε τούτοις τὴν πόλιν ἀξίαν εἶναι θαυμά-
 2 "ζεσθαι καὶ ἔτι ἐν ἄλλοις. φιλοκαλοῦμέν τε γὰρ μετ' εὐτε-
 "λείας καὶ φιλοσοφοῦμεν ἄνευ μαλακίας, πλούτῳ τε ἔργον
 "μᾶλλον καιρῷ ἢ λόγου κόμπῳ χρώμεθα, καὶ τὸ πένεσθαι
 "οὐχ ὁμολογεῖν τινὶ αἰσχροῖν, ἀλλὰ μὴ διαφεύγειν ἔργῳ
 3 "αἰσχίον. ἔνι τε τοῖς αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν
 "ἐπιμέλεια, καὶ ἑτέροις πρὸς ἔργα τετραμμένοις τὰ πολιτικὰ
 "μὴ ἐνδεῶς γινῶναι· μόνον γὰρ τὸν τε μῆδεν τῶνδε μετέχοντα
 "οὐκ ἀπράγμονα ἀλλ' ἀχρεῖον νομίζομεν, καὶ αὐτοὶ ἦτοι
 "κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα, οὐ τοὺς
 "λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, ἀλλὰ μὴ προδιδαχ-

XL. Pro ἔτι, ὅτι T.

§ 2. τε γὰρ A.J. vulg. τε om. T.F.H. φιλοκαλοῦμεν N. τε suprascr. m.r. [De V. tac. Ad.] Restitui. μαλακίας corr. N. (ι fort. m.r.). πλούτῳ τὲ (non πλούτου τὲ) N. πλούτου τὲ T. ἔργον N. ἔργῳ corr. N. m. r. (fuit ἔργον). ἔργῳ V.H. μᾶλλον corr. N. om m. r. (lit. plur. lit. cap. fuit μᾶλλον ἐν). ἐν καιρῷ vulg. Sed ἐν om. T.V.F. al.

A.J. πένεσθε T. suprascr. m. ead. οὐχ' ὁμολογεῖν T. τινι om. T. τινὶ corr. N. (add. acc. m. r.). τινὶ A.J.

§ 3. ἐνι τὲ corr. N. (add. ι acc. supr. alt. ε m. r. fuit ἐν τε). ἐν τε T. F. ("sed

πέμποιν τὸ πλῆθος τῶν πηδημάτων διελογίζοντο καὶ ὁ μὲν ἡττώμενος ὄνος ἐκαλεῖτο καὶ πᾶν ἐποίει τὸ προσταχθέν, ὁ δὲ νικῶν βασιλεύς τε ἦν καὶ ἐπέταττεν seems to support my view, and still more Tacit. xiii. Annal. 15 regnum lusu sortientium evenerat ea sors Neroni, igitur ceteris diversa nec ruborem adlatura.

XL. § 2. "We are lovers of elegance with economy, and lovers of literature without effeminacy." For φιλοσοφεῖν cp. the contemptuous outery of Callicles against such as carry on their studies beyond a certain period, whereby he says they become unfit for the duties of active life, Plat. Gorg. 485, 486. Neither there nor here has it the vague meaning given to it by Isocrates who doats upon the word. See Sandys' note on Paneg. § 10 and articles therein referred to. One of his citations however bears on this passage. Panathen. § 209 = p. 276 n where the Lacedaemonians are thus represented: τοσοῦτον ἀπολελειμμένοι τῆς κοινῆς παιδείας καὶ φιλοσοφίας εἰσὶν ὥστε οὐδὲ γράμματα μανθάνουσιν. Plato Protag. 342 A—343 c admits that such is the prevalent belief, but attributes it to the

ξενηλασίαι and consequent ignorance which foreigners have of the inner Spartan life. [For Archidamus' estimate of his countrymen see i. 84.]—καιρῷ and κόμπῳ predicates of πλούτῳ, as in the well-known expressions τοῦτοις παραδείγμασι (τεκμηρίοις) χρῆσθαι, where we add "as." See on i. 70, 6.—αἰσχροῖν, of course not the same as αἰσχρόν,—how redundant the repetition would be!—as Bauer after some grammarians says, but μᾶλλον αἰσχρόν. Porpo quotes viii. 27, 3. It is hardly necessary to add iii. 63, 5 καὶ λέγετε ὡς αἰσχρόν ἦν προδοῦναι τοὺς εὐεργέτας, πολὺ δὲ γε αἰσχίον κ.τ.λ., only the climax there is more perspicuously shown. So § 3 μᾶλλον (βλάβην).

§ 3. ἑτέροις: "a distinctive class," ὅλον τοῖς δημιουργοῖς καὶ γεωργοῖς καὶ κνηροῖς (?) καὶ τοῖς ἄλλοις ιδιώταις (?) καὶ χειροτέχναις Schol.—οὐκ ἀπράγμονα... "not unmeddling but unprofitable."—ἦτοι—γε—ἦ. "The particle γε always expresses the most certain part of an alternative, although the two things be not placed in the same order as in English." Ap. Always in Th. Cp. vi. 34, 2 ἦτοι κρύφα γε ἢ φανερώς, either openly or at

- “θῆναι μᾶλλον λόγῳ πρότερον ἢ ἐπὶ αὐτῷ δεῖ ἔργῳ ἐλθεῖν.
 4 “διαφερόντως γὰρ δὴ καὶ τόδε ἔχομεν ὥστε τολμᾶν τε οἱ
 “αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι.
 “ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει.
 5 “κράτιστοι δ’ αὖν τὴν ψυχὴν δικαίως κριθεῖεν οἱ τὰ τε δεινὰ
 “καὶ ἡδέα σαφέστατα γινώσκοντες, καὶ διὰ ταῦτα μὴ ἀπο-
 6 “τρεπόμενοι ἐκ τῶν κινδύνων. καὶ τὰ ἐς ἀρετὴν ἡναντιώ-
 “μεθα τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ ἀλλὰ δρῶντες
 7 “κτώμεθα τοὺς φίλους. βεβαιότερος δὲ ὁ δράσας τὴν χάριν

a man. rec. supers. ἐν” Ba.) H. ^δ πρ N. post ἔργους, add. μᾶλλον T. μᾶλλον mox om. T.

ἡγούμενοι corr. N. (νοι post lit. m. ead.). § 4. τολμᾶν τε hic N.T. ante τοῖς

ἄλλοις, ο (sic) A.J. λογισμ N.

§ 5. κριθεῖεν T. γινώσκοντες N.T.V. διαταῦτα A.J.

§ 6. ^{τοὺς} εἰς ἀρετὴν T. φίλους N. suprascr. m. ead.

any rate secretly, 38, 2 ἥτοι λόγῳ γε τοιοῦσδε... ἢ ἔργοις, 40, 1 ἥτοι μαθόντες γε ἢ μεταγνόντες, if you wont repent, at least be taught your duty. In course of time the combination of words became familiar, and the force of γε seems to have been forgotten. In Plat. Gorg. 467 E ἀρ’ οὖν ἐστὶ τι τῶν ὄντων ὃ οὐχὶ ἥτοι ἀγαθὸν γέ ἐστιν ἢ κακὸν ἢ μεταξὺ τούτων, οὔτε ἀγαθὸν οὔτε κακόν; surely “either bad or at least good” cannot commend itself as a translation. In Protag. 331 B ἥτοι ταῦτόν γε ἐστὶ δικαιοῦς ὁσιότητι ἢ ὅτι ὁμοίωτον, and Apol. 27 C τοὺς δὲ δαίμονας οὐχὶ ἥτοι θεοὺς γε ἡγούμεθα εἶναι, ἢ θεῶν παῖδας, the more certain part of the alternative is in the second clause. (The particle however in the first passage is omitted in some MSS. and Edd.) The student may further investigate the matter by himself, as Elmsl. on Med. 1263 has furnished copious examples.—For ἐνθυμούμεθα see on 60, 6.

§ 4. ὁ τοῖς ἄλλοις κ.τ.λ. “Touching which (i.e. the combination of daring with calculating foresight, δ relative to τολμᾶν and ἐκλογίζεσθαι alike) as regards other men (as a general rule) while ignorance produces rash confidence (one of the parts of the antecedent clause), yet calculation (the other part) produces hesitation, tardiness, delay. This com-

bination is not found in others. One part of it, over-confidence, is the offspring of ignorance, the other, cautious calculation, is the parent of tardy timidity. For the sentiment in the latter clause cp. iv. 10, 1 ὅσα γὰρ ἐς ἀνάγκην ἀφίεται ὥσπερ τάδε λογισμὸν ἥκιστα ἐνδεχόμενα κινδύνου τοῦ ταχίστου προσδεῖται, and Ben Jonson’s Catiline, “The more Actions of depth and danger are considered, The less assuredly they are performed.” The relative is no more used adverbially than in such well-known passages as ὅπερ φιλεῖ μεγάλα στρατόπεδα ἀσφαλῶς ἐκπλήγνυσθαι, ita quod ceteri propter liberos pecuniae cupidiores esse solent (Cic. pro Cluent. 9, 28), however untranslatable in either case it may be in our idiom. The supposed parallel iii. 12, 1 presents no difficulty, as will be shown there.

§ 5. τὰ τε δεινὰ καὶ ἡδέα. See on i. 10, 4.

§ 6. ἀρετὴν λέγει νῦν τὴν φιλίαν καὶ εὐεργεσίαν Schol. rightly followed by Editors. So § 7. Cp. iv. 19, 2 ἀρετῇ νικήσας, and 3 ἀνταποδοῦναι ἀρετῇ. “Kindliness” may perhaps convey the meaning.

§ 7. Editors have in elucidation of this sentence quoted Arist. Nic. Ethic. ix. 7, and Plin. Epist. iii. 4, 6. “He

“ὥστε ὀφειλομένην δι’ εὐνοίας ᾧ δέδωκε σῶζειν” ὁ δ’ ἀντο-
 “φείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν ἀλλ’ ἐς ὀφείλημα
 8 “τὴν ἀρετὴν ἀποδώσων. καὶ μόνοι οὐ τοῦ ξυμφέροντος
 “μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας τῷ πιστῷ ἀδεῶς τινὰ
 “ὠφελοῦμεν.

XLII. “ξυνελών τε λέγω τὴν τε πᾶσαν πόλιν τῆς
 “Ἑλλάδος παίδευσιν εἶναι, καὶ καθ’ ἕκαστον δοκεῖν ἄν μοι
 “τὸν αὐτὸν ἄνδρα παρ’ ἡμῶν ἐπὶ πλείστ’ ἂν εἶδῃ καὶ μετὰ
 “χαρίτων μάλιστ’ ἂν εὐτραπέλως τὸ σῶμα αὐταρκῆς παρέ-
 2 “χесθαι. καὶ ὡς οὐ λόγων ἐν τῷ παρόντι κόμπος τάδε
 “μᾶλλον ἢ ἔργων ἐστὶν ἀλήθεια, αὐτὴ ἡ δύναμις τῆς πόλεως,
 3 “ἣν ἀπὸ τῶνδε τῶν τρόπων ἐκτησάμεθα, σημαίνει. μόνῃ

§ 7. ὄφλημα T. ὄφλημα pr. N. ὀφείλημα corr. N. (lit. supr. o add. spir. ei m.r.). ἀποδώσων corr. N. (ωv m.r.).

§ 8. μόνοι pr. N. οὐ add. m. r. excurrit in marg.

XLII. καθέκαστον A.J. ἐπὶ πλείστον ἂν εἰδῇ (sic) T.V. ἐπὶ πλείστον ἂν ᾗδῃ (sic) corr. N. (ον supr. σῶν add. m. r. fuit ἐπὶ πλείστ’ ἂν) εἰδῇ (sic) N. marg. m. r. ἐπὶ πλείστ’ ἂν εἰδῇ F.H. ἐπὶ πλείστ’ εἶδῃ vulg. χαρίτων corr. N. (lit. supr. ap. add. acc. supr. ι ωv corr. m. r. fuit χάριτος o diserte legitur).

§ 2. λόγου N.V. μᾶλλον τάδε (teste Br. tac. Ba.). αὐτὴ A.J. vulg. αὐτὴ N.T.V.H. [de F. tac. Ba. Sed Br. vid. legisse.] Procul dubio recte. Ipsae urbis vires. Cf. αὐτὸ βοᾷ similia.

who confers the favour is a more sure, abiding, friend, with a view to preserve entire (never to lose) the sense of obligation due to him through his kind feeling towards the person on whom he has bestowed it.” By perpetuating his acts of beneficence he strives to secure the gratitude of the recipient of his grace. Pliny’s words “*conservandum veteris officii meritum novo videbatur*,” admirably illustrate σῶζειν. And Goeller has aptly cited Plutarch. Flaminin ι=p. 369 πρὸς δὲ τὰς χάριτας τελεσιουργὸς καὶ τοῖς εὐεργετηθεῖσι διὰ παντὸς ὥσπερ εὐεργέταις εὖνους καὶ πρόθυμος, ὡς κάλλιστα τῶν κτημάτων τοὺς εὐπεπονθότας ὑπ’ αὐτοῦ περιέπειν δεῖ καὶ σῶζειν. The Scholiast’s ὥστε ὀφειλομένην σῶζειν ἐκεῖνον δηλονότι ᾧ δι’ εὐνοίας δέδωκεν does violence to the order of the words, and it may be questioned whether σῶζειν would in Th. mean “to preserve the memory of,” though σῶσθαι is so used frequently in the Tragedians and Plato.

§ 8. Why ἐλευθερίας (from ἐλεύθερος) should = ἐλευθερίότητος (from ἐλευθέριος), any more than *libertas* should = *liberalitas*, I cannot see. The words simply mean “confidence in our freedom.”

XLII. παρ’ ἡμῶν: “from amongst us” Ap. Besides v. 115, 2 cp. Dem. Leptin. p. 478 § 69 ὅτου γὰρ ἂν τις παρ’ ἡμῶν ἀγαθοῦ τοῖς ἄλλοις αἴτιος γένηται. —ἐπὶ πλείστ’.....“for the most various kinds of action with the happiest versatility” Ap. who quotes a charming passage from Sh. W. Tale iv. 4, 135—46. Cp. Livy’s character of Cato the Censor “*huic versatile ingenium sic pariter ad omnia fuit ut natum ad id unum diceret quodcumque ageret*” xxxix. 46, 5. For an unfavourable view of the Greek—particularly the Athenian, *mediis sed natus Athenis*—versatility, cp. Juvenal iii. 73—80.—αὐταρκῆς, “self-sufficient, self-dependent, requiring no aid from others.” —For the repeated ἂν, see note on i. 76, 4.

§ 2. κόμπος τάδε. See on i. 7.

“ γὰρ τῶν νῦν ἀκοῆς κρείσσων ἐς πείραν ἔρχεται, καὶ μόνη
 “ οὔτε τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ’ οἷων
 “ κακοπαθεῖ, οὔτε τῷ ὑπηκόῳ κατὰμεμψιν ὡς οὐχ ὑπ’ ἀξίων
 4 “ ἄρχεται. μετὰ μεγάλων δὲ σημείων καὶ οὐ δὴ τοι ἀμάρ-
 “ τυρόν γε τὴν δύναμιν παρασχόμενοι τοῖς τε νῦν καὶ τοῖς
 “ ἔπειτα θαυμασθησόμεθα, καὶ οὐδὲν προσδεόμενοι οὔτε
 “ Ὀμήρου ἐπαινέτου οὔτε ὅστις ἔπεσι μὲν τὸ αὐτίκα τέρψει,
 “ τῶν δ’ ἔργων τὴν ὑπόνοιαν ἢ ἀλήθεια βλάβει, ἀλλὰ πᾶσαν
 “ μὲν θάλασσαν καὶ γῆν ἐσβατόν τῇ ἡμετέρα τόλμῃ κατα-
 “ ναγκάσαντες γενέσθαι, πανταχοῦ δὲ μνημεῖα κακῶν τε
 5 “ κάγαθῶν ἀΐδια ξυγκατοικίσαντες. περὶ τοιαύτης οὖν πό-
 “ λεως οἶδε τε γενναίως, δικαιοῦντες μὴ ἀφαιρεθῆναι αὐτήν,
 “ μαχόμενοι ἐτελεύτησαν, καὶ τῶν λειπομένων πάντα τινα
 “ εἰκὸς ἐθέλειν ὑπὲρ αὐτῆς κάμνειν. —

XLII. “ διὸ δὴ καὶ (ἐμήκνυα) τὰ περὶ τῆς πόλεως,
 “ διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου ἡμῖν εἶναι τὸν
 “ ἀγῶνα καὶ οἷς τῶνδε μῆδὲν ὑπάρχει ὁμοίως, καὶ τὴν εὐ-
 “ λογίαν ἅμα ἐφ’ οἷς νῦν λέγω φανεράν σημείους καθιστάς.

§ 3. πείραν (sic) T. ἐπελθόντι om. N. add. marg. m. r. ἔως οὐχ’ ὑπ’ T. ἔως F. (teste Br. tac. Ba.).

§ 4. Post νῦν, δ’ T. τοιαύτη A.J. vulg. τῶν δὲ N.V. τῷ δὲ ἔργῳ T. γῆν ut alibi N. ἀΐδια corr. N. (add. pr. δ add. acc. supr. id lit. supr. alt. ι, fuit ἰδία). ἰδία T. ἰδία F. ἰδία H. sed m. r. corr.

§ 5. οἷ δέ τε N.T. δ’ T.

XLII. διδασκαλίαν τε N.T. τῶνδε corr. N. (post lit. add. acc.). ὑπάρχει: ὁμοίως δὲ καὶ T.

§ 3. ἀγανάκτησιν ἔχει.....“ contains grounds for indignation...self-depreciation” as προσβολὴν ἔχον IV. 1, 2.— ὑφ’ οἷων=ὅτι ὑπὸ τοιούτων “by such, so unworthy a foe” is well illustrated by ὡς οὐχ ὑπ’ ἀξίων which follows.

§ 4. τοῖς τε νῦν grammatically construed with παρασχόμενοι in sense also belongs to θαυμάσθησόμεθα. — ἔπεσι verses, poetry. See on III. 67, 6 λόγοι ἔπεσι κοσμηθέντες. — κακῶν τε...“the good or evil which we have done.” Some have conjectured καλῶν, but the grandest eulogy that could be bestowed on a man in olden times was that he was competent to do the greatest good to a friend and the greatest injury to an enemy. See Xenophon’s

character of Cyrus the younger I. Anab. 9, 11 φανερός δ’ ἦν καὶ εἰ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτὸν νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὖχοιτο τοσοῦτον χρόνον ζῆν ἐς τε νικῆν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. Th. IV. 63, 2 αὐτοκράτορες ὄντες τὸν εὖ καὶ κακῶς δρῶντα ἐξ ἴσου ἀρετῇ ἀμνούνεμεθα. The golden rule, the sacred duty, of a heathen being this “to do to another what he has done unto you,” ἴσος ὢν ἴσοις ἀνὴρ Soph. Philoct. 685.

§ 5. δικαιοῦντες.....“deeming it their duty not to be deprived of her.”

XLII. ἐφ’ οἷς νῦν λέγω “of those over whom I am now speaking,” masculine. Of the absorption of the relative

- 2 "καὶ εἴρηται αὐτῆς τὰ μέγιστα· ἃ γὰρ τὴν πόλιν ὕμνησα,
 "αἱ τῶνδε καὶ τῶν τοιῶνδε ἀρεταὶ ἐκόσμησαν, καὶ οὐκ ἂν
 "πολλοῖς τῶν Ἑλλήνων ἰσόρροπος ὥσπερ τῶνδε ὁ λόγος τῶν
 3 "ἔργων φανείη. δοκεῖ δέ μοι δηλοῦν ἀνδρὸς ἀρετὴν πρώτην
 "τε μηνύουσα καὶ τελευταία βεβαιούσα ἢ νῦν τῶνδε κατα-
 4 "στροφή. καὶ γὰρ τοῖς τᾶλλα χείροσι δίκαιον τὴν ἐς τοὺς
 "πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγαθίαν προτίθεσθαι."

§ 2. αὐτοῖς T. corr. H. m. r. contrario errore in Arist. Vesp. 422 pro αὐτοῖς quod hodie legitur MS. Ven. αὐτῆς in ceteris libris in αὐτῖς corruptum.

§ 3. πρώτη τὲ N. T. τελευταία T. βεβαιούσα corr. N. (οὐ fort. m. ead.). καταστρα-
 τὸς (sic) T.

§ 4. τᾶλλα A. J. Edd. τ'ἄλλα T. τᾶλλα corr. N. (post lit. add. acc. m. r. fuit τ'ἄλλα). $\overline{\pi\rho\iota\tau\iota\delta\omicron\varsigma}$ (sic sine acc.) T.

into the antecedent we have more than one instance in this speech e. g. εὐνοίας ὃ δέδωκε 40, 7, i. e. ἐκείνου.

§ 2. αὐτῆς i. e. τῆς εὐλογίας.—ὕμνησα, *decantavi, descanted upon*, in praise or in censure. Not only used in poetry (see Aeschyl. Sept. Th. 7 and Blomf. Gl.) but in prose. Plat. Theat. 174 ε τὰ δὲ γένη ὑμνούντων.—καὶ οὐκ ἂν πολλοῖς... The grammatical elucidation of this sentence depends upon the right conception of the idiom οὐχ ὥσπερ... briefly noticed by me on de F. L. § 140 p. 111 Ed. 4, and amply illustrated by Heind. on Plat. Gorg. 522 A, Stallb. on Symp. 179 E. Take one of the passages cited Arist. Equit. 784 οὐχ ὥσπερ ἐγὼ ραψάμενός σοι τοῦτ' φέρω, according to our idiom "he is not as I bringing," to the Greek "he, not as I am bringing." Cp. Auct. Nic. Eth. v. 2=1, 7 εἰκοὶ δὲ πλεοναχῶς λέγεσθαι ἢ δικαιοσύνη καὶ ἀδικία, ἀλλὰ διὰ τὸ συνεγγυς εἶναι τὴν ὁμωνυμίαν αὐτῶν λανθάνει, καὶ οὐχ ὥσπερ ἐπὶ τῶν πόρρω δῆλη μᾶλλον, "and not as in things remote—it is more distinctly clear." The sense perhaps may be most easily conveyed by inverting the comparison: "In things remote it is more distinct not as in (contrary to) the former." "I am bringing you a cushion here not as he, contrary to what he does." So here "the report of these men's actions would be found (not as would be found with many of the Greeks) the just equipoise of their actions." To other

Greeks the words applied by Corinthians to Lacedaemonians might be applicable ὦν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει 1. 68, 8, whereas these men's actions quite come up to the reputation thereof. I have joined here τῶνδε with ἔργων, by no means disputing that τῶνδε ὁ λόγος may fairly be rendered "the report of, fame of, these men." See on 1. 61, 1. If my view of the construction is correct neither is τοῖσδε which some have conjectured wanting, nor is there any confusion of cases in the latter clause.

§ 3. "It seems that an indication of man's valour, *either* evincing it for the first time, *or* confirming it for the last, is given by the death of those before me." Some have in this campaign "fleshed their maiden swords;" with others it is the crowning witness of a successful career. See for τε...καὶ on 1. 82, 2. τῶν μὲν...τῶν δὲ would have been more perspicuous. So III. 82, 17 πλήθους τε ἰσονομίας πολιτικῆς καὶ (*either...or, the one, the other*) ἀριστοκρατίας σώφρονος, προτιμήσει, again ἐτόλμησάν τε τὰ δεινότατα ἐπέξησάν τε τὰς τιμωρίας ἐτι μείζους (where I marvel at the perverse punctuation of many Editors), IV. 62, 2 γνοὺς ὅτι πλείους ᾗδῃ καὶ τιμωρίας μετιόντες τοὺς ἀδικούντας καὶ ἐλπίσαντες ἕτεροι δυνάμει τιπὶ πλεονεκτήσιν, where τιμωρίας μετιόντες exactly parallels ἐπέξησαν τὰς τιμωρίας in the above-cited passage.

§ 4. προτίθεσθαι may either be *middle* or *passive* without change of

“ἀγαθῷ γὰρ κακὸν ἀφανίσαντες κοινῶς μᾶλλον ὠφέλησαν
 5 “ἢ ἐκ τῶν ιδίων ἔβλαψαν. τῶνδε δὲ οὔτε πλούτῳ τις τὴν
 “[ἔτι] ἀπόλαυσιν προτιμήσας ἐμαλακίσθη, οὔτε πενίας ἐλ-
 “πίδι, ὡς καὶ ἔτι διαφυγὼν αὐτὴν πλουτήσκειν, ἀναβολὴν
 “τοῦ δεινοῦ ἐποιήσατο· τὴν δὲ τῶν ἐναντίων τιμωρίαν ποθει-
 “νοτέραν αὐτῶν λαβόντες, καὶ κινδύνων ἅμα τόνδε κάλλι-
 “στον νομίσαντες, ἐβουλήθησαν μετ’ αὐτοῦ τοὺς μὲν τιμω-
 “ρεῖσθαι τῶν δὲ ἐφίεσθαι, ἐλπίδι μὲν τὸ ἀφανὲς τοῦ κατορθώ-
 “σειν ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ ἤδη ὀρωμένου σφίσιν
 “αὐτοῖς ἀξιοῦντες πεποιθέναι, καὶ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ
 “παθεῖν μᾶλλον ἡγησάμενοι ἢ τὸ ἐνδόντες σώζεσθαι, τὸ μὲν

§ 5. πλούτου vulg. et Br. πλούτῳ corr. N. (ω m. r. fuit πλούτου). πλούτῳ T. πλούτῳ V. F. H. al. A. J. τις N. T. V. A. J. vulg. τὴν ἔτι A. J. vulg. edd. ἔτι om. pr. N. (add. ante τὴν corr. N. m. r.) T. H. corr. F. (“abrasa scr. in Aug. deletum” Ba.). ἔτι τὴν (ut corr. N.) V. Vide ne a seq. irrepserit. Certe propter collocationis diversitatem suspectum. Itaque uncinis inclusi. ἐλπίδι corr. N. alt. ι. m. r. ὡς καὶ vulg. ὡς καὶ N. T. ὡς οὐκ ἂν V. (teste Ad.). ἡβουλήθησαν A. vulg. ἡβουλήθεισαν J. ἐβουλήθησαν N. T. V. F. H. omn. Be. τοὺς μὲν ... τῶν δὲ T. τῷ ἀμύνασθαι vulg. τῷ corr. N. ὦ m. r. (fuit τῷ) V. (fort. nam tac. Ad.). τὸ T. F. (de H. tac. Ba.). ἀμύνεσθαι N. T. V. F. H. μᾶλλον omn. ut vid. κάλλιον conjeceerunt alii et nuper Madvig. Adv. Crit. p. 309 n. 1. ἢ τῷ A. J. vulg. (ἢ τῷ edidit Bauer.) ἢ τὸ N. T. V. H. F. al. ἐνδόντες corr. N. (post lit. supr. ε pr. add. spir. corr. ὃν post lit.

sense. The metaphor seems to be “as a screen to hide their other faults.” Ad. ἀνδραγαθίαν προῖθεσθε III. 64, 3 is somewhat different.

§ 5. If τὴν ἔτι ἀπ. is to be retained, it means “the continued enjoyment” = τὸ ἔτι ἀπολαύειν. But see *Ann. Crit.*—πενίας ἐλπίδι, “the expectation touching poverty that....” Cp. I. 138, 2 τοῦ Ἑλληνικοῦ ἐλπίδα ἦν ὑπετίθει αὐτῷ δουλάσειν i. e. ἐλπίδα ἦν...δουλάσειν τὸ Ἑλληνικόν, and see on I. 61, 1 αὐτῶν the enjoyment and the expectation.—λαβόντες as elsewhere in Th. = ὑπολαβόντες.—τῶν τοὺς μὲν...to avenge themselves upon the one (τῶν ἐναντίων), to yearn after the other (the enjoyment and the expectation).—It is difficult to decide what Th. here wrote (see various readings in *Ann. Crit.*). Assuming the text usually received, it would seem that μᾶλλον = κρείσσον (and so Scholiast) but though Herod. III. 104 has ἐπὶ τὸ μᾶλλον yet one hardly draws an inference from it, any more than from τὰ μάλιστα, that μᾶλλον can per se be an

adjective. A plausible idea that ἡγησάμενοι is used in the pregnant sense of ἡγήσδειν, undoubtedly true of ἀμύν. ἡγ., seems to be destroyed by the article. Restoring the old text τῷ ἀμ.....τῷ ἐνδόντες, the sense will be “thinking safety is brought about by resistance and its consequent suffering than by yielding,” i. e. τῷ ἐνδόντες = τῷ ἐνδούναι. But in this use of the participle elsewhere Th. always has the preposition preceding. See on I. 2, 5. [I have no doubt in VI. 1, 2 ἡπειρος οὔσα should be ἡπειροῦσθαι, though Stallb. quotes it with the other passages from Th. in justification of διαφέρει τῷ μεγίστῃ καὶ ἀρίστῃ καὶ πλείστα ὠφέλουσα ἡμᾶς Plat. Phileb. 58 c.] τῷ ἐνδόντες given by Bauer may be right, as in Plat. Phaedr. 232 a possibly ἐπαρθῆναι τῷ λέγειν, comparing β διὰ φιλιαν τῷ διαλέγεσθαι. Upon the whole I am at present inclined to place it in the text.—The last difficulty in this very difficult sentence I fear I cannot satisfactorily surmount.

“ αἰσχροὺν τοῦ λόγου ἔφυγον, τὸ δὲ ἔργον τῷ σώματι ὑπέμει-
 “ ναν, καὶ δι’ ἐλαχίστου καιροῦ τύχης ἅμα ἀκμῇ τῆς δόξης
 “ μᾶλλον ἢ τοῦ δέους ἀπηλλάγησαν.

XLIII. “ καὶ οἶδε μὲν προσηκόντως τῇ πόλει τοιοῖδε
 “ ἐγένοντο· τοὺς δὲ λοιποὺς χρὴ ἀσφαλεστέραν μὲν εὐχεσθαι,
 “ ἀτολμοτέραν δὲ μηδὲν ἀξιοῦν τὴν ἐς τοὺς πολεμίους διά-
 “ νοιαν ἔχειν, σκοποῦντας μὴ λόγῳ μόνῳ τὴν ὠφέλειαν, ἣν
 “ ἂν τις πρὸς οὐδὲν χεῖρον αὐτοὺς ὑμᾶς εἰδότας μηχανῶνται,
 “ λέγων ὅσα ἐν τῷ τοὺς πολεμίους ἀμύνεσθαι ἀγαθὰ ἔνεστιν,
 “ ἀλλὰ μᾶλλον τὴν τῆς πόλεως δύναμιν καθ’ ἡμέραν ἔργῳ
 “ θεωμένους καὶ ἐραστὰς γιγνομένους αὐτῆς, καὶ ὅταν ὑμῖν
 “ μεγάλη δόξη εἶναι, ἐνθυμουμένους ὅτι τολμῶντες καὶ γιγ-
 “ νώσκοντες τὰ δέοντα καὶ ἐν τοῖς ἔργοις αἰσχυρόμενοι ἄνδρες
 “ αὐτὰ ἐκτῆσαντο, καὶ ὁπότε καὶ πείρα του σφαλείησαν,
 “ οὐκ οὖν καὶ τὴν πόλιν γε τῆς σφετέρως ἀρετῆς ἀξιοῦντες

3 vel 4 litt. cap. m. r. Vestigia videntur ἐν pr. m. scripti, alioquin ἐνδιόυντες fuisse suspicarer). τὸ δ’ ἔργον A.J. vulg. Edd. τὸ δὲ N.T.V. quod recepi. Post τύχης add. hypostigmen N. m. r.

XLIII. τὴν εἰς τοὺς N.T.V.F. (teste Ba. tac. Br.) H. al. ὠφέλιαν Bekker. Poppo. ὠφέλειαν N.T.V. A.J. vulg. Vid. ad i. 28, 4 Anm. Crit. μηχανῶνται corr. N. οἱ m. r. post λέγων add. hypost. N. m. r. μηχανῶνται, λέγων T. ἔνεστιν corr. N. ν alt. (fort. m. pr.). καθημέραν T. καθ’ ἡμέραν N.A. (non καθημέραν) J. ἡμῖν pr. T. ὑμῖν corr. T. m. ead. ἐνθυμουμένους, corr. N. (ous m. r. vid. fuisse ἐνθυμουμένοις, non ἐνθυμουμένος, nam lit. supr. ou vestig. prorsus nullum video). ἐνθυμουμένους, F. (teste Br. “a prima manu, sed manus recentior accentum in antepenultima delevit, et o in ou mutavit.” Ba.). ἐνθυμουμένους T.H. A.J. [ἐνθυμουμένοις Huds. Duker.] γινώσκοντες T. V. (teste Ad. Tom. ii. p. 443 Ed. 1, nam in Ed. 3 idem tacet). γινώσκοντες N. πείρα του corr. N. (add. supr. ei acc. post lit. supr. a add. acc. corr. του m. r. πείρα pr. m. dedisse suspicor, quid secutum sit non video) ἡ πείρα τοῦ (sic) T.

I prefer, joining τύχης with καιρῷ, to render the last words “at the very crisis of their anticipation rather than their fear (misgivings of success) they departed from us.” ἀπαλαχθῆναι βίου more than once is found, without βίου (as others have observed) Eur. Heracl. 1000.

XLIII. ἡν...μηκύνει obviously is not the same as ἐμήκυνα τὰ τῆς πόλεως 41, 1, any more than δεῖναι ταῦτα would justify δεῖναι σωτηρίαν. A friend and some-time pupil once suggested to me that this might be compared with Soph. Oed. Col. 1120 τέκν’ εἰ φανέντ’ ἀελλπα μηχανῶν λόγον, τέκνα being governed of μηχανῶν,

λόγον added loosely as in such passages as ποῖ μ’ ὑπεξάγεις πόδα. “Discuss at length,” “enlarge upon.” *Enlarga* alone seems not to have been so used.—καὶ ἐν τοῖς ἔργοις αἰσχυρόμενοι. See on i. 84, 5.—ἔρανον in allusion to the ἐσφορά. Arist. Lysistr. 650 ἦν ἀμείνω γ’ εἰσενέγκω τῶν παρόντων πραγμάτων. | τοῦράνουν γάρ μοι μέτεστι· τοὺς γὰρ ἄνδρας εἰσφέρω. | τοῖς δὲ δυστήνοις γέρονσιν οὐ μέτεσθ’ ὑμῖν· ἐπεὶ | τὸν ἔρανον τὸν λεγόμενον παππῶν ἐκ τῶν Μηδικῶν | εἰτ’ ἀναλώσαντες οὐκ ἀντεισφέρετε τὰς εἰσφοράς.—προϊέμενοι “lavishly bestowing,” a more telling ending of the sentence than the ordinary εἰσφέροντες, as Poppo rightly points out.

“στερίσκειν, κάλλισται δὲ ἔρανον αὐτῇ προϊέμενοι. κοινῇ
 “γὰρ τὰ σώματα διδόντες ἰδίᾳ τὸν ἀγῆρων ἔπαινον ἐλάμ-
 “βανον καὶ τὸν τάφον ἐπισημότατον, οὐκ ἐν ᾧ κεῖνται
 “μᾶλλον, ἀλλ’ ἐν ᾧ ἡ δόξα αὐτῶν παρὰ τῷ ἐντυχόντι αἰεὶ
 “καὶ λόγου καὶ ἔργου καιρῷ ἀείμνηστος καταλείπεται.
 “ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος, καὶ οὐ στηλῶν
 “μόνον ἐν τῇ οἰκίᾳ σημαίνει ἐπιγραφῇ, ἀλλὰ καὶ ἐν τῇ μῇ
 “προσηκούσῃ ἄγραφος μνήμη παρ’ ἐκάστῳ τῆς γνώμης
 “μᾶλλον ἢ τοῦ ἔργου ἐνδιαιτάται. οὓς νῦν ὑμεῖς ζηλώσαντες,
 “καὶ τὸ εὐδαιμον τὸ ἐλεύθερον τὸ δὲ ἐλεύθερον τὸ εὐψυχον
 “κρίναντες, μὴ περιορᾶσθε τοὺς πολεμικοὺς κινδύνους. οὐ
 “γὰρ οἱ κακοπραγοῦντες δικαιότερον ἀφειδοῖεν ἂν τοῦ βίου,
 “οἷς ἐλπίς οὐκ ἔστ’ ἀγαθοῦ, ἀλλ’ οἷς ἡ ἐναντία μεταβολὴ ἐν
 “τῷ ζῆν ἔτι κινδυνεύεται καὶ ἐν οἷς μάλιστα μεγάλα τὰ
 “διαφέροντα, ἦν τι πταίσωσιν. ἀλγεινότερα γὰρ ἀνδρί γε
 “φρόνημα ἔχοντι ἢ [ἐν τῷ] μετὰ τοῦ μαλακισθῆναι κάκωσις
 “ἢ ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος ἅμα γιγνόμενος ἀναί-
 “σθητος θάνατος.

§ 2. ἀγῆρων N. ἀγείρων V. ἀγῆρω T. μᾶλλον ἢ sequ. libri. καὶ (ante λόγου) om. F. (teste Br. tac. Ba.).

§ 3. ἐπιγραφῇ corr. N. (add. acc. m. r. fort. post lit.) ἀλλὰ in marg. sinistr. ante initium versiculi N. m. ead. ἐπιγραφῇ F. (teste Br. tac. Ba.).

§ 4. ἡμεῖς T. περιορᾶσθ pr. T. περιορᾶσθ corr. T. m. ead.

§ 5. ἐλπίς om. T. οὐκ ἔστ’ ἀγαθόν T.

§ 6. ἐν τῷ μετὰ τοῦ N. T. A. J. καὶ ἀναίσθητος sequi. libri. A. J.

§ 2. A similarly constructed sentence we find vii. 67, 1 ἡ μεγίστη ἐλπίς μεγίστην καὶ τὴν προθυμίαν παρέχειται. Our collocation of the article would in either be the same. “The future safety of our country depends on the right choice of our means” reproduced in Greek is ἡ μέλλουσα σωτηρία ἐν ὁρθῇ τῇ αἰρέσει κεῖται τῶν ὑπαρχόντων.—παρὰ τῷ ἐντυχόντι not to be joined with καιρῷ which would require ἐν, as Krüger rightly says. Cp. § 3 παρ’ ἐκάστῳ...ἐνδιαιτάται.

§ 4. “And judging freedom to be happiness and courage to be freedom”—περιορᾶσθε. I am not sure that this use of the middle (which ordinarily means “to look on for one’s own in-

terests” e.g. περιορωμένους ὁποτέρων ἡ νίκη ἔσται iv. 73, 1) occurs elsewhere in Th. It has been noticed by Thom. Magister. It is curious to observe how we interchange the uses of *overlook*, *overlooker*, *oversee*, *overseer*, *oversight*.

§ 5. κινδυνεύεται. See 35, 1 and on de F. L. § 204.

§ 6. I have in deference to others left [ἐν τῷ]. ἐν τῷ might be a gloss of or various reading for μετὰ τοῦ “ut i. 6 μετὰ τοῦ γυμνάζεσθαι Schol. ἐν τῷ γ. explicat.” Poppo. Still I think ἐν τῷ may be justified by ἐν τινι κακοῦς below 37, 3.—ἀναίσθητος simply “painless.” αἰμῶτων εὐθνησίμων ἀπορρύντων, the result of καίρας πληγῆς Aeschyl. Agam. 1293.

- XLIV. “διόπερ καὶ τοὺς τῶνδε νῦν τοκέας, ὅσοι πά-
 2 “ρεστε, οὐκ ὀλοφύρομαι μᾶλλον ἢ παραμυθίσομαι. ἐν
 “πολυτρόποις γὰρ ξυμφοραῖς ἐπίστανται τραφέντες· τὸ δ’
 “εὐτυχές, οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἶδε μὲν
 “νῦν τελευτῆς, ὑμεῖς δὲ λύπης, καὶ οἷς ἐνενδαιμονήσαι τε ὁ
 3 “βίος ὁμοίως καὶ ἐντελευτῆσαι ξυνεμετρήθη. χαλεπὸν μὲν
 “οὖν οἶδα πείθειν ὄν, ὧν καὶ πολλάκις ἔξετε ὑπομνήματα ἐν
 “ἄλλων εὐτυχίαις, αἷς ποτὲ καὶ αὐτοὶ ἠγάλλεσθε· καὶ λύπη
 “οὐχ ὧν ἂν τις μὴ πειρασόμενος ἀγαθῶν στερίσκηται, ἀλλ’

XLIV. ὀλοφύρομαι H.

§ 2. νῦν (post οἶδε μὲν) om. N.V. καὶ ἐν οἷς A.J. vulg. ante Bauer. καὶ οἷς N.T.H.F. et, si a silentio judicari licet, omn. Be.

§ 3. πείθειν corr. N. εἰ post lit. et εν m. r. diserte θο pr. m. ἀπαθεῖν Madvig. Adv. Crit. p. 310, “non commoveri dolore.” Infelicissima si quid video conjectura, quam lectores aspernatos esse ipse intelligit. ἔξετε ὑπομνήματα γὰρ T. αἷς ποτε N.A.J. αἷς ποτὲ T. οὐχ’ ὧν T. πειρασόμενος unus et alter sequi. libr. vulg. Edd. πειρασόμενος N.T.V.F.H. fere omn. Be. Cum Kruegero revocavi. ἐθάς omn. ut vid. In Dem. Androt. p. 605 § 37 inter ἐθάδων et ἠθάδων variatur in

libris ἠθάδων Paris. S. ἠθάς solum poetae agnoscent. — ἀφαιρεθεῖν N.T. A.J. vulg. Sed nullo pacto stare potest. Causa erroris patet. ἀφαιρεθεῖ notissima mutatione cum scriptum esset, ἡ suprascripsit librarius. Hinc ex ἀφαιρεθεῖ factum est ἀφαιρεθείη. Similem corruptelam in Eur. Herc. F. diu est cum emendavi. 1049 μὴ τὸν εὖ διαύοντα ὑπνώδεά τ’ εὐνᾶς ἐγείρετε. Dederat Eurip. μὴ τὸν λαύοντα. Librarius εὐδ. (i.e. εὐδοντα) glossema suprascripsit. Sequentes εὖ δ. in textum interpolaverunt.

XLIV. ὀλυφροῦμαι, which has been conjectured, not only weakens the oratorical effect, but is not entirely correct. The ἐπιτάφιος λόγος throughout is more or less an ὀλόφνρις, what is coming is a παραμυθία.

§ 2. τὸ δ’ εὐτυχές, κ.τ.λ. “But good fortune is theirs, to whom has been allotted the most glorious—end, as to these before me now—sorrow, as to you, and to whom life has been portioned out equally to enjoy happiness in it (ἐν βίῳ), and to die in the fruition of it, of happiness (ἐν εὐδαιμονίᾳ).” τὸ εὐτυχές Poppo supplies ἐπίστανται ὄν. Surely ἔστι is more natural. This is by no means so harsh a construction as if he had said τῆς δ’ εὐτυχίας, like III. 45, 7 πολλῆς εὐθελᾶς ὅστις οἶεται, for the antecedent is easily supplied.

§ 3. “I know it is difficult to attempt persuasion (i.e. to urge you not to indulge in too much grief), when ye will very frequently be reminded of them

(your children) in the successes of others, wherein yourselves too sometime felt pride.” Resolve ὧν into ἐπειδὴ ἐκείνων *quippe quorum*. See Ad. on IV. 26, 4. Cp. Herod. VII. 236 εἰ δ’ ἐπὶ τῇσι παρούσῃσι τύχησι, τῶν νέες νευαυγῆκαςι τετρακόσται, “seeing that 400 of our ships have been wrecked.” — στερίσκω 43, 1. στερίσκομαι 49, 8, I. 73, 2, IV. 106, 1, Xenoph. Agesil. II. 5 μείζω ζημίαν ἡγούμενος φίλων ἢ χρημάτων στερίσκεσθαι, Herod. IV. 159 οἷα τῆς τε χώρης στερισκόμενοι καὶ περιυβριζόμενοι ὑπὸ τῶν Κυρηναίων, VII. 162 στερισκομένην ὧν τὴν Ἑλλάδα τῆς ἑωντοῦ συμμαχίης, εἰκαζει ὥς εἰ τὸ ἔαρ ἐκ τοῦ ἐναντιοῦ ἐξαρηνημένον εἶη, Eur. Suppl. 1093 τοῦδε νῦν στερίσκομαι (1090 οἶον στέρεσθαι πατέρα γίγνεται τέκνων), Plat. III. Rep. 414 A καὶ μοι δοκοῦσιν ἀκοντες ἀληθοῦς δόξης στερίσκεσθαι (ἀβουε τῶν μὲν ἀγαθῶν ἀκουσίως στέρεσθαι τοὺς ἀνθρώπους), Timae. Loer. 100 σ ἄς (ἀκουᾶς) στερισκόμενος ἐκ γενεσίου ὁ ἄνθρωπος οὐδὲ λόγον ἔτι προέσθαι δυνάσεται,

- 4 “οὗ ἂν ἐθὰς γενόμενος ἀφαιρεθῇ. καρτερεῖν δὲ χρή καὶ
 “ἄλλων παίδων ἐλπίδι, οἷς ἔτι ἡλικία τέκνωσιν ποιεῖσθαι.
 “ἰδίᾳ γάρ τε τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοί τισιν
 “ἔσονται, καὶ τῇ πόλει διχόθεν ἕκ τε τοῦ μὴ ἐρρημοῦσθαι
 “καὶ ἀσφαλείᾳ ξυνοίσει· οὐ γὰρ οἶόν τε ἴσον τι ἢ δίκαιον
 “βουλεύεσθαι οἱ ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παρα-
 5 “βαλλόμενοι κινδυνεύωσιν. ὅσοι δ’ αὖ παρηβήκατε, τὸν
 “τε πλείονα κέρδος ὃν εὐτυχεῖτε βίον ἡγείσθε καὶ τόνδε
 6 “βραχὺν ἔσεσθαι, καὶ τῇ τῶνδε εὐκλείᾳ κουφίζεσθε. τὸ
 “γὰρ φιλότιμον ἀγῆρων μόνον, καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς
 “ἡλικίας τὸ κερδαίνειν, ὥσπερ τινὲς φασι, μᾶλλον τέρπει,
 “ἀλλὰ τὸ τιμᾶσθαι.

XLV. “παισὶ δ’ αὖ ὅσοι τῶνδε πάρεστε ἢ ἀδελφοῖς

§ 4. ἡλικί^a corr. N. a’ m. r. ἰδίᾳ τε γὰρ T. A.J. γὰρ τε N.V.F.H. omn. Be. οἱ ἐπιγιγνόμενοι τισιν N.T. s’ T. ἀσφάλεια F. (teste Br. tac. Ba.). ξυνοίσειν A.J. vulg. ξυνοίσει N.T.V.F. (“pr. manu” Ba. tac. Br.) H. pl. omn. Be. ἴσόν τε T. V. ἴσον τὴν N. ἴσόν τε F.H. ἴσον τι A.J. vulg. ἢ om. T. οἱ ἂν καὶ μὴ N.V.F. pl. omn. Be. οἱ μὴ ἂν καὶ H. κινδυνεύωσιν A.J.

§ 5. κέρδος ὃν A.J. vulg. ὃν N.T.F.H. pl. omn. Be. (de V. tac. Ad.). τούτων (pro τῶνδε) T.

§ 6. ἀγῆρων (hic) T. ἀγῆρω A.J. ὥσπερ τινὲς φασὶ N. vulg. ὥσπερ τινες φασὶν T. (ν transv. cal. induct.). ὥσπερ τινες φασὶ A.J.

Agathon ap. Auct. Nic. Eth. vi. 2, 6 μόνου γὰρ αὐτοῦ καὶ θεὸς στερίσκεται. In all these passages στερίσκομαι may mean (not *privor*, *orbtor*, but) *careo*, in some (e.g. the two last cited) undoubtedly *does*, so is synonym of *στέρομαι*. No dependence whatever can be placed on the copyists who most impartially give *aorist* for *future*, and *future* for *aorist*; so *πειρασόμενος* may be the true reading, only I would not render it “*quum quis bonis quae numquam est expertus privatur*,” (albeit, as is partially indicated on i. 22, 4, the genius of the Greek language repudiates not *bulls*) but “*cum quis bonis nunquam expertus caret*.” But I think the *future* participle gives good sense. “Sorrow belongs not to such blessings which one lacks destined never to experience them.” As it is a far less ground for vexation to fail in obtaining a seat in parliament than to have it taken from you after you have obtained it. Cp. 62, 3, and *etenim est gravior spoliari fortunis, quam non*

augeri dignitate Cicer. pro Plancio 9, 22. οὐ γὰρ τὸ μὴ λαβεῖν τάγαθὰ οὕτω γε χαλεπὸν ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν Xenoph. Cyrop. vii. 3, 82 has been appositely quoted by others.

§ 4. λήθη, ground for forgetfulness, as τούτῳ ἐστὶν ἀπορία.—καὶ παῖδας “children too as well as themselves,” ἐκ τοῦ ὁμοίου “equally with others.”

§ 5. The old reading *κέρδος ὃν* is not absolutely wrong and may be explained as passages quoted on i. 20, 3. Still the received reading commends itself.

§ 6. A sentiment eminently worthy and characteristic of the noble nature of Pericles. Still I fear experience tells us that Aristotle's is the truer portrait, *δοκεῖ τὸ γῆρας καὶ πάσα ἀδυναμία ἀνελυθέρους ποιεῖν* Nic. Ethic. iv. 3 = i, 37.

XLV. ὅσοι τῶνδε: our collocation of the genitive would be in the antecedent clause. Passages similar have been quoted from Th. by Editors. I will give one or two from other Authors. Dem. Mid. p. 518 § 12 ἐν γὰρ οὐδὲν ἐστὶν ἐφ’ ᾧ τῶν

- “ὄρῳ μέγαν τὸν ἀγῶνα· τὸν γὰρ οὐκ ὄντα ἅπας εἴωθεν
 “ἐπαινεῖν, καὶ μόλις ἂν καθ’ ὑπερβολὴν ἀρετῆς οὐχ ὅμοιοι
 2 “ἀλλ’ ὀλίγω χείρους κριθείητε. φθόνος γὰρ τοῖς ζῶσι πρὸς
 “τὸ ἀντίπαλον, τὸ δὲ μὴ ἐμποδῶν ἀνανταγωνίστῳ εὐνοία
 3 “τετίμηται. εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς ὅσαι νῦν
 “ἐν χηρείᾳ ἔσονται μνησθῆναι, βραχείᾳ παραινέσει ἅπαν
 4 “σημανῶ. τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χείροσι
 “γενέσθαι ὑμῖν μεγάλη ἢ δόξα, καὶ ἧς ἂν ἐπ’ ἐλάχιστον
 “ἀρετῆς πέρι ἢ ψόγου ἐν τοῖς ἄρσεσι κλέος ᾗ.

XLVI. “εἴρηται καὶ ἐμοὶ λόγῳ κατὰ τὸν νόμον ὅσα
 “εἶχον πρόσφορα, καὶ ἔργῳ οἱ θαπτόμενοι τὰ μὲν ἥδη
 “κεκόσμηται, τὰ δὲ αὐτῶν τοὺς παῖδας τὰ ἀπὸ τοῦδε
 “δημοσίᾳ ἢ πόλις μέχρι ἥβης θρέψει, ὠφέλιμον στέφανον
 “τοῖσδέ τε καὶ τοῖς λειπομένοις τῶν τοιῶνδε ἀγώνων προ-
 “τιθεῖσα· ἄθλα γὰρ οἷς κεῖται ἀρετῆς μέγιστα, τοῖς δὲ καὶ

XLV. μέγα T. οὐχ’ ὅμοιοι T.

§ 2. τὸν ἀντίπαλον A.J. vulg. ante Bauer. Sed τὸ N.T.F.H. (de V. tac. Ad.) ἐμποδῶν F.

§ 3. γυναικείας τι T. vulg. τι post ἀρετῆς ponunt N.V.

§ 4. χείροσι N. χείρωσι V. ὑμῖν corr. N. v m. ead. vid. δόξα corr. N. ὅ et a m. ead. vid. καὶ οἷς ἂν A.J. vulg. ante Bauer. καὶ ἧς ἂν N.T.F.H. ψόγον T.

XLVI. ἐμοὶ corr. N. m. r. κατὰ.....ἐργῳ om. N. (add. marg. m. r.). add. marg. F. (teste Br. tac. Ba.) et H. καὶ ἔργῳ om. F. (teste Br. “non sunt in textu sed in margine” Ba.). τὰ μὲν...τὰ δὲ T. τὰ ἀπὸ τοῦδε N.T.V.F.H. “contra morem” ait Poppo. Constantem esse in his rebus morem nego. Aeschyl. Agam. 248 τὰ δ’ ἐνθεν, Soph. Oed. Col. 476 τὸ δ’ ἐνθεν. τὰ τῆς τύχης, τὰ τοῦ πολέμου perinde usurpantur ac τὸ τῆς τύχης, τὸ τοῦ πολέμου. Imo pluraliter loqui amant Attici. Vid. ad i. 7. ad Dem. de Fals. Leg. § 173 Ann. Crit. Itaque auctoritati Codd. obsequendum statui. δημοσία pr. N. δημοσία corr. N. lit. supr. o add. acc. op. m. ead. μέχρῃς N.A.J. vulg. μέχρῃ T.F.H. ἄθλα T. Post μέγιστα, τοῖς δε N. (sed lit. supr. δε nisi mend. chart.) T.

πεπραγμένων οὐ δίκαιος ὢν ἀπολωλέναι φανήσεται, p. 576 § 190 οὐδεὶς ἔστιν ὅστις ἐμοὶ τῶν λεγόντων συναγωνίζεται, Eur. Bacch. 664 βάκραις ποτινάδας εἰσιδὼν αὐτῆσδε γῆς | οἷστρουσι λευκὸν κῶλον ἐξηκόντισαν, “the Bacchantes of our own land,” as distinguished from the Asiatic votaries who had followed Dionysus (55—57). Such as join τῆσδε γῆς with ἐξηκόντισαν forget that neither the original Bacchantes nor the newly admitted Theban women had left the land, but were performing their orgies in the glades of Cithaeron.

§ 2. Dem. de F. L. § 359. “Death

hath this also; that it openeth the gate to good fame, and extinguisheth envy.” Bacon Essay of Death.

§ 4. μεγάλη ἢ δόξα: see on i. 8. — καὶ ἧς ἂν “and to her of whom.” Another instance of absorption of the relative. The reader will hardly have failed to notice the intermixture of *second* and *third persons*, found also in documents of truce and alliance.

XLVI. καὶ ἐμοὶ I have done my duty in delivery of the oration, the city has in deed partly done hers and is prepared to do more, seems the intended antithesis, as if καὶ πόλις τὰ μὲν κεκόσμηκε

2 “ἄνδρες ἄριστοι πολιτεύουσι. νῦν δὲ ἀπολοφυνάμενοι ὄν
“προσῆκει ἕκαστος ἅπιτε.”

XLVII. Τοιόσδε μὲν ὁ τάφος ἐγένετο ἐν τῷ χειμῶνι
τούτῳ· καὶ διελθόντος αὐτοῦ πρῶτον ἔτος τοῦ πολέμου τοῦδε
2 ἐτελεύτα. τοῦ δὲ θέρους εὐθὺς ἀρχομένου Πελοποννήσιοι καὶ
οἱ ξύμμαχοι, τὰ δύο μέρη, ὥσπερ καὶ τὸ πρῶτον, ἐσέβαλον
ἐς τὴν Ἀττικὴν· ἠγγέιτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου Λακε-
3 δαιμονίων βασιλεὺς. καὶ καθεζόμενοι ἐδῆουν τὴν γῆν. καὶ
4 ὄντων αὐτῶν οὐ πολλὰς πω ἡμέρας ἐν τῇ Ἀττικῇ ἢ νόσος
πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον μὲν καὶ
πρότερον πολλαχόσε ἐγκατασκήψαι καὶ περὶ Λῆμνον καὶ ἐν
ἄλλοις χωρίοις, οὐ μέντοι τοσοῦτός γε λοιμὸς οὐδὲ φθορὰ
5 οὕτως ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι. οὔτε γὰρ
ἱατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοία, ἀλλ’ αὐτοὶ
μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα προσήεσαν, οὔτε ἄλλη
ἀνθρωπεῖα τέχνη οὐδεμία· ὅσα τε πρὸς ἱεροῖς ἰκέτευσαν
ἢ μαϊντέοις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῇ

§ 2. ἐκάστω A.J. vulg. ἕκαστος N.T.V.F.H. ἅπιτε A.J. vulg. Bekker. ἀπο-
χωρεῖτε N.T.V.F.H.

XLVII. § 2. τοπρῶτον vulg. τὸ πρῶτον N.T.V.H. A.J.

§ 4. γενέσθαι corr. N. pr. ε lit. supr. add. acc. op. m. r. (fuit γίνεσθαι). γίνεσθαι
F. (“corr. F.” Br.). H. ἐγκατασκήψαι corr. N. ασκήψαι m. r. τοσοῦτος γε N.T.
(ἡ vid. ad 28. περὶ τοῦ λοιμοῦ marg. T. min. litt. ἀνών N.T.)

§ 5. τοπρῶτον hic N.T. A.J. vulg. τὸ πρῶτον V.H. καὶ (post ὅσω) sic sine
acc. N. προσήεσαν hic N. προσήεσαν A.J. ἀνεί’α ὅσα τε (hic) N.T. πρ N. μαν-
τέοις T. A.J. vulg. Poppo. μαντέοις corr. N. (ais m. r. fuit μαντέοις). μαντέοις

τὰ δὲ θρέψει had followed. Some cp. καὶ
ἐμέ 35, 6 “myself as well as others who
have been my predecessors.” In that
chapter the antithesis of καὶ ἐμέ to τοῖς
πάλοις is distinctly marked. Here is no
trace of it.—οἷς...τοῖς δὲ simply datives
of relation. “With whom, for whom.”

§ 2. “Finishing your wailing each
for him whom it is the duty of each (to
bewail)” ἀπαλγῆσαντας 61, 4.

XLVII. § 4. λεγόμενον: ὡς πρὸς τὸ
νόσημα ὑπῆντησεν. “Ομηρος, νεφέλη δὲ
μιν ἀμφιβέβηκεν | κυανέη, τὸ μὲν οὐποτε
(xii Odys. 74) ὡς πρὸς τὸ νέφος ὑπῆν-
τησε. Such interpretation cannot be
denied. But how much more probably
λεγόμενον is absolute, as γεγραμμένον,
εἰρημένον?—φθορὰ οὕτως. For variety’s

sake Th. has accommodated the adverb
to the verb. Instead of “such, so great, a
destruction,” he ends with “did a de-
struction take place to such an extent.”
Demosth. de Coron. Trier. p. 1232 § 16
οὕτω γὰρ ἡγοῦνται τινες ἐξουσίαν εἶναι
σφίσι, where τοσαύτην would appear more
natural. So Plat. Protag. 328 D ὡς
χάριν σοι ἔχω, Phaedr. 230 B ὡς ἀκμήν
ἔχει τῆς ἀνθης, (in both ὅσην might be
substituted). Cp. also Eur. Troad. 893
ὦδ’ ἔχει κηλήματα (τοιάδε). Students
familiar with Terence will recal to mind
ita ingenio sumus, ut est homo, (eo,
qualis.)

§ 5. πρὸς ἱεροῖς: not so much “with-
in” as “close by.” So III. 81, 5 ἀπὸ
(not ἐκ) τῶν ἱερῶν ἀπεσπῶντο precedes.

ἦν, τελευτώντες τε αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώμενοι.

XLVIII. ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ ² Λιβύην κατέβη καὶ ἐς τὴν βασιλέως γῆν τὴν πολλήν. ἐς δὲ τὴν Ἀθηναίων πόλιν ἑξαπινάως ἐνέπεσε, καὶ τὸ πρῶτον ἐν τῷ Πειραιεὶ ἤψατο τῶν ἀνθρώπων, ὥστε καὶ ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρμακα ἐσβεβλήκοιεν ἐς τὰ ³ φρέατα· κρῆναι γὰρ οὕτω ἦσαν αὐτόθι. ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ ἔθνησκον πολλῷ μᾶλλον ἤδη. ⁴ λεγέτω μὲν οὖν περὶ αὐτοῦ ὡς ἕκαστος γιγνώσκει καὶ ἰατρὸς καὶ ἰδιώτης, ἀφ' οὗτου εἰκὸς ἦν γενέσθαι αὐτὸ, καὶ τὰς αἰτίας ἄστινας νομίζει τοσαύτης μεταβολῆς ἱκανὰς εἶναι δύναμιν ἐς τὸ μεταστῆσαι σχεῖν· ἐγὼ δὲ οἶόν τε ἐγίγνετο λέξω, καὶ ἀφ' ὧν ἂν τις σκοπῶν, εἴ ποτε καὶ αὐθις ἐπιπέσοι, μάλιστ' ἂν ἔχοι τι προειδὼς μὴ ἀγνοεῖν, ταῦτα δηλώσω αὐτὸς τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας.

XLIX. τὸ μὲν γὰρ ἔτος, ὡς ὠμολογεῖτο, ἐκ πάντων

corr. F. (teste Br. tac. Ba.). μαντείαις V. πάντ' N. τελευτώντες τε N.T. ὑπὸ corr. N. ὕ. m. r. νικόμενοι T.

XLVIII. 5' λιβύην T.

§ 2. τοπρῶτον N.T. A.J. vulg. τὸ πρῶτον V.F.H. καὶ ἐν τῷ πειραιεὶ τοπρῶτον T. ἄνω N.T. καὶ (pro ὡς) T. ut i. 2, 6. ἐσεβεβλήκοιεν T. eis (ante τὰ) T.F. (teste Ba. tac. Br.) H.

§ 4. γινώσκει T.V. γιγνώσκει N. ἀφ' οὗτου pr. N. ἀφ' οὗτου corr. N. m. r. pro σχεῖν, ἔχειν T. ἐγὼ δὲ corr. N. (δ et add. acc. supr. e m. r. fuit ἐγὼ τε). ἐγὼ τε F.H. οἶόν τε corr. N. (τε m. r. fuit οἶόν τι). ἐγὼ τε οἶόν τι F.H. ἐγίγνετο N.T. ἐγένετο V. ἂν ἔχη F. ("manus recentior superscripsit ἔχοι" Ba.). ἔχοι τι N. ἔχοι τι T.

XLIX. Post ἐκ πάντων hypost. ponit N. post ὠμολογεῖτο T. ἐτύγχανεν..... ἀπεκρίθη om. N. add. N. marg. m. r. aliquot litt. glutinatoris opera desideratis.

So Aesch. Eumen. 238 πρὸς ἄλλοισιν οἴκοις, 282 πρὸς ἐστία θεοῦ, 451 πρὸς ἄλλοις οἴκοις. Yet in Soph. Trach. 371 πρὸς μέσῃ Τραχινίῳ | ἀγορᾷ the substitution of ἐν for πρὸς would not materially alter the meaning.—μαντείαις (as χρηστήριον see on i. 9, 3 Ann. Crit.) being properly an adjective, means alike an oracular response (consultation) as an oracular place.

XLVIII. § 2. ἐσεβεβλήκοιεν. This form of the perfect optative I have noticed in App. A. Dem. de F. Leg. p. 278

n. ed. 4.—φρέατα: "the reservoirs or tanks made to catch the rain-water" An. The κρῆνη mentioned i. 5, 7 was in the ἄνω πόλιν distinguished from the Piræus also i. 93, 9.

§ 4. γινώσκει: not "knows," but "judges," as vi. 2, 1 ἀρκείτω δὲ ὡς ποιηταῖς τε εἰρηται καὶ ὡς ἕκαστός πη γιγνώσκει περὶ αὐτῶν.—ἐς τὸ μεταστῆσαι i. e. μεταβολήν, "causes of so great a change adequate to get the power to produce it." See on i. 5, 2.

XLIX. It is immaterial whether we

μάλιστα δὴ ἐκεῖνο ἄνοσον ἐς τὰς ἄλλας ἀσθενείας ἐτύχα-
 νεν ὄν· εἰ δέ τις καὶ προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη.
 2 τοὺς δ' ἄλλους ἀπ' οὐδεμιᾶς προφάσεως ἀλλ' ἐξαίφνης ὑγιεῖς
 ὄντας πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραὶ καὶ τῶν ὀφ-
 θαλμῶν ἐρυθήματα καὶ φλόγωσις ἐλάμβανε, καὶ τὰ ἐντὸς, ἣ
 τε φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἵματώδη ἦν καὶ πνεῦμα
 ἄτοπον καὶ δυσῶδες ἠφίει· ἔπειτα ἐξ αὐτῶν πταρμὸς καὶ
 βράγχος ἐπεγίγνετο, καὶ ἐν οὐ πολλῷ χρόνῳ κατέβαινεν ἐς
 τὰ στήθη ὁ πόνος μετὰ βηχὸς ἰσχυροῦ· καὶ ὁπότε ἐς τὴν
 καρδίαν στηρίξαι, ἀνέστρεφέ τε αὐτὴν καὶ ἀποκαθάρσεις
 χολῆς πᾶσαι ὅσαι ὑπὸ ἰατρῶν ὠνομασμένοι εἰσὶν ἐπῆεσαν,
 3 καὶ αὐταὶ μετὰ ταλαιπωρίας μεγάλης. λύγξ τε τοῖς πλείοσιν
 ἐνέπεσε κενὴ, σπασμὸν ἐνδιδούσα ἰσχυρὸν, τοῖς μὲν μετὰ
 4 ταῦτα λωφήσαντα, τοῖς δὲ καὶ πολλῷ ὕστερον. καὶ τὸ μὲν
 ἔξωθεν ἀπτομένῳ σῶμα οὐτ' ἄγαν θερμὸν ἦν οὔτε χλωρὸν,

§ 2. ἀπ' οὐδὲ μᾶς T.F. (teste Ba. tac. Br.). Scripturus fuit Th. οὐδ' ἀπὸ
 μιᾶς. ὑγιεῖς corr. N. εἰ m. op. ead. φάρυξ T.F. (teste Br. tac. Ba.) pl. Be. αἵματώδη
 corr. N. (ἡ m. r. lit. 2 litt. cap. fuit αἵματώδης). αἵματώδης V. ε' (ante δυσῶδες) T.
 ἠφίει corr. N. (ἡ m. r. fort. fuit ὑφίει). πταρμ. N. σπαραγμὸς T. ἀνέστρεφ corr. N.
 (post lit. ἔτε supraser. m. r. fuit ἀνέστρεφ).

§ 3. λύγξ τὲ N. λύγξ τε T. ἐνέπιπτε A.J. vulg. Bekk. ἐνέπεσε N.V.F.H.
 pl. Be. Popp. ἀνέπεσε T. τοῖς μὲν...τοῖς δὲ T. μεταταῦτα T.A.J.

§ 4. ἀπτομένῳ hic T. οὐκ αἴγαν (sic) T. οὐκ ἄγαν N.F.A.J. al. Poppo.

join ἐκ πάντων with ὡμολογεῖτο, as Plat. Theaet. 171 B ἐξ ἀπάντων...ἀμφισβητήσεται i.e. *undique*, not *ab omnibus* (see further on III. 57, 4), or in concurrence with others leave the text as it is pointed, as Soph. Oed. Col. 742 ἐκ δὲ τῶν μάλιστα ἐγώ.

§ 2. προφάσεις: Xen. Hell. VI. 4, 33 ὁ γὰρ θάνατος αὐτοῦ (Polydorus *tagus* of Pherae) ἐξαπιναιῶς τε καὶ οὐκ ἔχων φανεράν πρόφασιν ἐγένετο.—ἀποκαθάρσεις, not only vomitings and purgings, but every other mode of getting rid of bile. "Evacuations" I have been told is the medical word.

§ 3. I have adopted ἐνέπεσε, partly on the authority of the most and best Mss., but also because here and § 5 ἔδρασαν and § 9 ἠγνόησαν instances are given not of universal but of general

application (τοῖς πλείοσιν, πολλοί, τοὺς δέ). Thucyd. intends to convey not the usual recurring features or other circumstances of the malady, but how it acted upon or affected a given class of patients. Besides in the three passages, as Poppo properly remarks, "Patet ob notionem verbi ipsius rem unius momenti designantem aoristum potuisse poni."—μετὰ ταῦτα, "immediately afterwards," as τὰ πρὸ αὐτῶν I. 1, 3. Dobree's junction of λωφ. with ταῦτα I hardly understand. λωφήσαντα=ὅς ἐλώφησε, "The majority were seized by an empty retching, producing within violent spasms, which with some at once ceased." The two tenses are in harmony.

§ 4. τὸ ἔξωθεν σῶμα has no more difficulty than the frequently recurring οὐκ αὐτόθεν, where we should use "those on

ἀλλ' ὑπέρυθρον, πελιτνὸν, φλυκταίναις μικραῖς καὶ ἔλκεσιν
 ἐξηνηθηκός· τὰ δὲ ἐντὸς οὕτως ἐκάετο ὥστε μήτε τῶν πάνν
 λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μήτ' ἄλλο τι ἢ
 γυμνὸν ἀνέχεσθαι, ἥδιστά τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς
 5 αὐτοὺς ρίπτειν. καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνθρώπων
 καὶ ἔδρασαν ἐς φρέατα, τῇ δίψῃ ἀπαύστῳ ξυνεχόμενοι· καὶ
 ἐν τῷ ὁμοίῳ καθειστήκει τό τε πλεόν καὶ ἔλασσον ποτόν.
 6 καὶ ἡ ἀπορία τοῦ μὴ ἡσυχάζειν καὶ ἡ ἀγρυπνία ἐπέκειτο διὰ
 7 παντός. καὶ τὸ σῶμα, ὅσον περ χρόνον καὶ ἡ νόσος ἀκμά-
 ζοι, οὐκ ἐμαραίνεται ἀλλ' ἀντείχε παρα δόξαν τῇ τालαιπωρίᾳ,
 ὥστε ἡ διεφθείροντο οἱ πλείους ἐναταῖοι καὶ ἐβδομαῖοι ὑπὸ
 τοῦ ἐντὸς καύματος, ἔτι ἔχοντές τι δυνάμεως, ἢ εἰ διαφύγοιεν,

οὔτε vel οὐτ' sequi. libri. οὐτ' Bekk. πελιτνὸν omu. ut vid. πελιτνὸν cum
 Atticistis Bekk. Poppo. In Alexidis loco quem citat Pierson. ad Moerid. p. 325
 (ap. Athen. iii. 107 D=Com. Poet. Meinek. iii. 429) πελιτνὸν contra metrum est.
 Correxuit Pors. Adv. p. 65 αἰσχύνεται γὰρ πελιτνὸν ὃν τῷ σώματι. φλυκταίναις corr. N.

αἱ (m. ead. vel mend. chartae). ἐξηνηθηκ N. ἐκάετο A.J. vulg. Popp. ἐκάετο
 N.T.V.F.H. ἐπιβουλάς T. μηδ' ἄλλο τι cum fere nulla libr. auctoritate Bekk.
 ἄλλο τι N.T. γυμνὸν T.F.H. A.J. vulg. Popp. γυμνὸν N. γυμνοὶ N. marg. m. r.

γυμνοὶ V. Bekk. ἥδιστά corr. N. (add. acc. supr. α, τε suprascr. m. r.). Ante
 ὕδωρ, eis N.T.V.F. (teste Ba. tac. Br.) H.

§ 5. ἀνθρώπων om. N.V. ανων excidere potuit post ενων. ἀν'ων T. eis φρ.
 N.V.T.H. ἀπαύστῳ τῇ δίψῃ vulg. τῇ δ. ἀπ. N.V.F.H. A.J. τῇ δίψει (sic)
 ἀπαύστως T. συνεχόμενοι T. καὶ τὸ ἔλασσον T.

§ 6. σ' T. καὶ ἀγρυπνία T. διαπαντός N.T. A.J. vulg. διὰ παντός F.H.

§ 7. πλείστοι T. A.J. vulg. Bekk. Popp. πλείους N.V.F.H. ἐναταῖοι N.F.
 (teste Br.) vulg. ἐναταῖοι T.F. (teste Ba.) H. A.J. αὐτῇ corr. N. (η m. ead.).

the spot." So in Latin e. g. Liv. xxiv. 45, 3 qui aliunde stet semper, aliunde sentiat. If ἐξωθεν belonged grammatically to ἀπομένῳ, the collocation would have been τὸ μὲν σῶμα. — τὰ δὲ ἐντὸς not, I think, subject to ἐκάετο but used adverbially "as to the inward parts, the body..." He varies what might have been expressed τὸ δὲ ἐντὸς or (ἐνδοθεν) σῶμα. Thus γυμνὸν which has most authority properly follows. "The body could not bear anything but to be naked." γυμνοὶ is undoubtedly, if found in more Mss., defensible by such passages as Plat. Apol. 23 A πολλοὶ μὲν ἀπ' ἐχθραὶ μοι γεγόνασιν... ὥστε πολλὰς διαβολὰς ἀπ' αὐτῶν γεγονέναι ὄνομα δὲ τοῦτο λέγεσθαι σοφὸς εἶναι, nominative as if πολλοῖς (πρὸς πολλοὺς) ἀπηχέσθαι had preceded. On the omis-

sion of ὃν (or if γυμνοὶ of ὄντες) I hope to have occasion of speaking elsewhere. At present I cite Homer Odys. xix. 27 οὐ γὰρ ἀεργὸν ἀνέξομαι, ὅς κεν ἐμῆς γε | χολίνκος ἀπτηται, Plat. Phaedr. 238 E οὔτε δὴ κρίπτω (i. e. δντα) οὔτε ἰσούμενον ἐκὼν ἐραστὴς παιδικὰ ἀνέξεται.

§ 5. τοῦτο καὶ ἔδρασαν "actually did so" = ἐρρίψαν σφᾶς αὐτοὺς. Cp. Plat. Theaet. 166 c οὐ μόνον αὐτὸς ὑπνεῖς, ἀλλὰ καὶ τοὺς ἀκούοντας τοῦτο δρᾶν (= ὑπνεῖν) eis τὰ συγγράμματα μου ἀναπέλθεις, vi. 83, 1 τῷ Μῆδῳ τοῦτο δρῶντες = παρεχόμενοι.

§ 6. ἡ ἀπορία τοῦ μὴ ἡσ. Either "perplexity preventive of rest," or more simply "inability to rest," μὴ being added as after other negative or prohibitive words.

§ 7. διεφθείροντο κ.τ.λ. "The majority

ἐπικατιόντος τοῦ νοσήματος ἐς τὴν κοιλίαν καὶ ἐλκώσεώς τε αὐτῇ ἰσχυρᾶς ἐγγιγνομένης καὶ διαρροίας ἅμα ἀκράτου ἐπιπιπτούσης οἱ πολλοὶ ὕστερον δι' αὐτὴν ἀσθενεῖα ἀπεφθείροντο. διεξήκει γὰρ διὰ παντὸς τοῦ σώματος ἀνωθεν ἀρξάμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἰδρυθὲν κακὸν, καὶ εἴ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ ἐπεσήμαινε· κατέσκηπτε γὰρ ἐς αἰδοῖα καὶ ἐς ἄκρας χεῖρας καὶ πόδας, καὶ πολλοὶ στειρισκόμενοι τούτων διέφευγον, εἰσὶ δ' οἱ καὶ τῶν ὀφθαλμῶν. τοὺς δὲ καὶ λήθη ἐλάμβανε παραντίκα ἀναστάντας τῶν πάντων ὁμοίως, καὶ ἡγνόησαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδεῖους.

Λ. γενόμενον γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου τά τε ἄλλα χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπίαν φύσιν προσέπιπτεν ἐκάστῳ, καὶ ἐν τῷδε ἐδήλωσε μάλιστα ἄλλο τι ὃν ἢ τῶν ξυντρόφων τι· τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἄπτεται, πολλῶν ἀτάφων γιγνομένων ἢ οὐ προσήκει ἢ γευσάμενα διεφθείρετο. τεκμήριον δέ· τῶν μὲν

ἐγγυομένης F. (teste Ba. tac. Br.) H. ἐπιπτώσης N. corr. (πι supraser. m. r.). ἐπιπτώσης T. δι' αὐτὴν ἀσθενεῖα (non διὰ τὴν ἀσθένειαν) N.T.F.H. pl. omn. Be. διὰ τὴν ἀσθένειαν sequi. libri. A.J. vulg. ante Bauer. διεφθείροντο A.J. vulg. ἀπεφθείροντο N. corr. (ἀπ. m. r. fuit διεφθείροντο). ἀπεφθείροντο T.V.F.H. pl. omn. Be.

§ 8. καὶ διεξήκει A.J. [καὶ] διεξήκει vulg. ante Bauer. καὶ om. (non hab.) N. T.F.H. omn. Be. διαπαντὸς T. A.J. ἀκροτηρίων T. supraser. m. ead. κατέσκηπτε corr. N. (alt. ε m. ead. neene p. 1.). κατέσκηπται T. supraser. m. ead. γὰρ καὶ A.J. vulg. καὶ om. N.T.F.H. pl. omn. Be. de V. tac. Ad. ἐς τὰ vulg. τὰ om. N.T.V.F.H. pl. omn. Be. A.J.

§ 9. τοῖς δὲ T. (bis hab. repetitum in prox. pag. initio). σφᾶς τὲ N.T. αὐτοὺς A.J.

Λ. ἀνείαν N. ἀνθρωπίαν T. ἄλλο τι N.T. A.J. ξυντρόφων τι N.T. A.J. ἀνών N. ἀνθρώπων T. γιγνομένων T.F. (teste Ba. tac. Br.) H. διεφθείρετο corr. N. (ε m. r. ο diserte legitur fuit διεφθείροντο).

who died, on the 9th or 7th day, still retained..." See on i. 20, 3.—ἀκράτου. Galen (quoted by Ad.) ἀκρητοὶ ὑποχωρήσεις αἱ ἀμικτοὶ ὑγρότητος ὕδατῶδους, "unmixed with any watery matter." So Munro on Lucret. vi. 1200. —ἀπεφθείροντο a variation of διεφθείροντο preceding.

§ 8. τῶν γε...αὐτοῦ. Precisely as we, retaining our Saxon genitive, as well as the Norman periphrasis of it, say "Its

seizure of the extremities." vii. 34, 6 τὴν τοῦ ἀνέμου ἅπωσιν αὐτῶν, 67, 2.

§ 9. παραντίκα ἀναστάντας "immediately after their recovery." The loss of memory was temporary. It afterwards returned. So Ad. and others.

Λ. ἐδήλωσε=δῆλον ἐποίησε.

§ 2. The construction is too artificial which joins τεκμήριον with ἐγένετο. Cobet (Nov. Lect. p. 419, 781) of course would insert γὰρ after τῶν μὲν. I think

τοιούτων ὀρνίθων ἐπίλειψις σαφῆς ἐγένετο, καὶ οὐχ ἑωρῶντο οὔτε ἄλλως οὔτε περὶ τοιούτου οὐδέν· οἱ δὲ κύνες μᾶλλον αἰσθησιν παρείχον τοῦ ἀποβαίνοντος διὰ τὸ ξυνδιαιτᾶσθαι.

LI. τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι ἀτοπίας, ὡς ἐκάστῳ ἐτύγχανέ τι διαφερόντως ἐτέρῳ πρὸς ἕτερον γιγνόμενον, τοιούτου ἦν ἐπὶ πᾶν τὴν ἰδέαν· καὶ ἄλλο παρελύπει κατ' ἐκείνον τὸν χρόνον οὐδὲν τῶν εἰωθότων· ὁ δὲ καὶ γένοιτο, ἐς τοῦτο ἐτελεύτα. ἔθνησκον δὲ οἱ μὲν ἀμελεία, οἱ δὲ καὶ πάνυ θεραπευόμενοι. ἔν τε οὐδὲ ἐν κατέστη ἱαμα ὡς εἰπεῖν ὃ τι χρῆν προσφέροντας ὠφελεῖν· τὸ γάρ τῳ ξυνενεγκὸν ἄλλον τοῦτο ἔβλαπτε. σῶμά τε αὐταρκες ὃν οὐδὲν διεφάνη πρὸς αὐτὸ ἰσχύος πέρι ἢ ἀσθενείας,

§ 2. ἐπίλειψις T. τοιούτου corr. N. (acc. alt. o. op. m. r. fuit τοιούτων). κύνες T. A.J.

LI. ἐτύγχανέ τε hic N.T. πρ N.T. ἐπίπαν N.T.A.J. vulg.

§ 3. οἱ μὲν...οἱ δέ' T.

§ 4. ἐν τε οὐδὲ ἐν corr. N. (post lit. supr. pr. ἐν add. spir. et acc. m. r. post lit. corr. alt. ν et add. acc. m. r. fuit op. ἐν τε οὐδὲ ἐν—nam ne ἐγκατέστη vel ἐνκατέστη putes obstat spir. q. hab. m. pr.). ἐν τε οὐδὲ ἐν V. quod cum Popp. recepi. ἐν τε οὐδέεν F. (teste Ba. tac. Br.) A.J. ἐν τε H. ("ex emendat. recentiore" Ba.). ὁ τι T. A.J. vulg. χρῆν (sic) T. τῳ hic N.

§ 5. σῶμα τέ N. σῶμά τε hic T. ξυνήρει hic T.

we may be allowed to call in here our own language. "You may conclude it from this; *that* there was..." is probably a more usual expression, but we can also somewhat more abruptly say "you may conclude it from this; there was..." Plato Theaet. 150 c might have written τὸ δὲ αἴτιον τούτου τῷδε· μαίνεται γάρ με ὁ θεὸς ἀναγκάζει, and οὗδε δὲ δῆλον· πολλοὶ γάρ ἤδη...ἀπῆλθον, but why foist in the particle in spite of the Mss.? Buttmann a sober Critic allows the insertion or omission of γάρ in expressions of this kind, ὁ δὲ δεινότατον· ὁ δὲ μέγιστον· σημεῖον δέ· δῆλον δέ· and the like. See his note on Mid. § 2 b (=p. 515 § 4). In one of the passages to which he refers 23 c (=p. 540 § 79) ὁ δ' οὖν δεινότατον, καὶ οὐ λόγος ἄλλ' ἔργον ἤδη· τὰς δίκας ὡς αὐτῶν οὔσας ἠφίεσαν τοῖς ἐπιτρόποις, the insertion of γάρ would in my judgement vastly mar the oratorical vigour.—ἄλλως not "elsewhere," an unheard of use of the word, but simply "otherwise."

LI. παραλιπόντι as ξυνελόντι, ὑπερ-

βάντι (II. 96, 1), λόντι (V. 10, 6). See Madv. Gr. Synt. § 38 c. "Omitting many other circumstances, of its unwonted, *out of the way*, character."

§ 4. ἐν τε οὐδὲ ἐν. So I prefer to write with Poppo. See on de Fals. Leg. § 223. ἱαμα: Porson Praef. Hecub. p. 7 suspects this word "serioris aevi esse et veteribus Tragicis ignotum." This suspicion has been over hastily formed, at least as far as regards the antiquity of the word.—It is well known that ὡς ἔπος εἰπεῖν, or ὡς εἰπεῖν, is used ordinarily to qualify a universal affirmative or negative, *fere omnes, nemo fere*. Examples in Plato are numerous. For Th. (who always uses the form ὡς εἰπεῖν) see I. 1, 2, III. 82, 1, IV. 14, 4, VI. 30, 2 and elsewhere. It is also used as in Latin *ut ita loquar* (if I may so say), to apologise for a somewhat bold expression. Th. VI. 72, 2 ἰδιώτας ὡς εἰπεῖν χειροτέχνας, VII. 67, 2 χερσαῖοι ὡς εἰπεῖν.

§ 5. διεφάνη: see on I. 18, 5.—ἰσχύος... "None was so strong as to resist it,

ἀλλὰ πάντα ξυνήρει καὶ τὰ πάσῃ διαίτῃ θεραπεύόμενα.
 6 δεινότατον δὲ παντὸς ἦν τοῦ κακοῦ ἢ τε ἀθυμία ὁπότε τις
 αἰσθοίτο κάμνων (πρὸς γὰρ τὸ ἀνέλπιστον εὐθὺς τραπόμενοι
 τῇ γνώμῃ πολλῶ μᾶλλον προΐεντο σφᾶς αὐτοὺς καὶ οὐκ
 ἀντεῖχον), καὶ ὅτι ἕτερος ἀφ' ἐτέρου θεραπείας ἀναπιμπλά-
 7 μενοι ὥσπερ τὰ πρόβατα ἔθνησκον· καὶ τὸν πλείστον φθόρον
 τοῦτο ἐνεποίει. εἴτε γὰρ μὴ ἠέλοιεν δεδιότες ἀλλήλοις
 προσιέναι, ἀπώλλυντο ἔρημοι, καὶ οἰκίαι πολλαὶ ἐκενώθησαν
 ἀπορία τοῦ θεραπεύσοντος· εἴτε προσίοιεν, διεφθείροντο, καὶ
 μάλιστα οἱ ἀρετῆς τι μεταποιοῦμενοι· αἰσχύνῃ γὰρ ἡφείδουν
 σφῶν αὐτῶν, ἐσιόντες παρὰ τοὺς φίλους, ἐπεὶ καὶ τὰς ὀλο-
 φύρσεις τῶν ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκεῖοι ἐξέκα-
 8 μον, ὑπὸ τοῦ πολλοῦ κακοῦ νικώμενοι. ἐπὶ πλεόν δὲ ὅμως
 οἱ διαπεφευγότες τὸν τε θνήσκοντα καὶ τὸν πονούμενον ὥκτι-
 ζοντο διὰ τὸ προειδέναι τε καὶ αὐτοὶ ἤδη ἐν τῷ θαρσαλέῳ
 εἶναι· δις γὰρ τὸν αὐτὸν, ὥστε καὶ κτείνειν, οὐκ ἐπελάμβανε.

§ 6. ὁπότε τις corr. N. (add. acc. supr. ε. m. r. lit. supr. *is* fuit ὁπότε τις).
 ὁπότε τις hic T. ὁπότε τις A.J. vulg. κάμνων (sic) T.

§ 7. θέλοιεν Codd. Edd. ἠέλοιεν scripsi. ἀπώλλυντο corr. N. (ω vid. m. r.
 fuit ἀπόλλυντο). ἀπόλλυντο T. ἔρημοι Bekk. θεραπεύσοντος corr. N. (σον m. r. fuit
 θεραπεύοντος). ἀρετῆς τι N. ἔπειτα (pro ἐπεὶ) T. οἱ (ante οἰκεῖοι) om. T. ἐξέκαμον
 A.J. vulg. Bekk. Popp. ἐξέκαμον N.T.V.F.H. al. Reposui. τοῦ om. N.V.

§ 8. ἐπὶ πλεόν N.V. ἐπιπλεόν T.A.J. vulg. ὥκτιζοντο hic N. προειδέναι τε N.
 προειδέναι τε hic T. κτείνειν T. supraser. m. ead.

none was so weak as not to afford it a hold on it." Ad.—πάσῃ διαίτῃ "every sort of regimen," διαίτα including not only our limited word "diet" but every thing which does not fall under χειρουργική and φαρμακεία.

§ 6. καὶ ὅτι ἕτερος κ.τ.λ. "and because from ministering one to another catching the infection like sheep they perished." It seems immaterial whether ὥσπερ pr. is taken with ἀναπιμπλάμενοι or ἔθνησκον.—ἀναπιμπλάναι (-ασθαι, ἀνάπλεω) restricted in Attic usage to infection, defilement. In Ionic writers the verb is not so exclusive. Homer *Iliad* xv. 132 ἀναπλήσας κακὰ πολλά, Herod. vi. 12 τίνα δαιμόνων παραβάντες τῆδε ἀναπλήσαντες; and in iv. 31 Σκύθαι λέγουσι πτερῶν ἀνάπλεων εἶναι τὸν ἥερα the adjective means no more than full

of, as appears from iv. 7 πτερῶν καὶ τὴν γῆν καὶ τὸν ἥερα εἶναι πλεόν.

§ 7. δεδιότες, "from fear of catching the disease."—ἔρημοι i.e. τοῦ θεραπεύσοντος Schol.—ἀρετῆς not "bravery," but "kindliness," as the following words show. See on 40, 6.—τῶν ἀπογιγνομένων, the dying, the departing (τῶν ἀπογενομένων, the dead, the departed, 34, 2), so ὀλοφύρσεις seems rather to mean "the cries and bemoanings" which they were wearied out with (cp. vii. 71, 3 ὀλοφυρμῶ τε ἅμα μετὰ βοῆς ἐχρῶντο, and still more 75, 4 πρὸς γὰρ ἀντιβολίαν καὶ ὀλοφυρμὸν τραπόμενοι), than their wailings over the dying. ὀλοφύρσεις: another of Th. verbal substantives.—ἐξέκαμον (which I adopt on the authority of the best Mss.) as the *aorists* of completion noticed on 49, 3. So ἐκενώθησαν above.

9 καὶ ἐμακαρίζοντό τε ὑπὸ τῶν ἄλλων, καὶ αὐτοὶ τῷ παρα-
χρήμα περιχαρεῖ καὶ ἐς τὸν ἔπειτα χρόνον ἐλπίδος τι εἶχον
κούφης μὴδ' αὖ ὑπ' ἄλλου νοσήματός ποτε ἔτι διαφθαρῆναι.

LII. ἐπίεσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι
πόνῳ καὶ ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ
2 ἦσσαν τοὺς ἐπελθόντας. οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ'
ἐν καλύβαις πνιγγραῖς ὥρα ἔτους διαιτωμένων ὁ φθόρος
ἐγίγνετο οὐδενὶ κόσμῳ, ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις ἀπο-
θνήσκοντες ἔκειντο, καὶ ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο καὶ περὶ
3 τὰς κρήνας ἀπάσας ἡμιθνήτες τῇ τοῦ ὕδατος ἐπιθυμίᾳ. τὰ
τε ἱερὰ ἐν οἷς ἐσκήννητο νεκρῶν πλέα ἦν, αὐτοῦ ἐναποθνη-
σκόντων· ὑπερβιαζομένου γὰρ τοῦ κακοῦ οἱ ἄνθρωποι οὐκ
ἔχοντες ὅ τι γένωνται, ἐς ὀλιγορίαν ἐτράποντο καὶ ἱερῶν
4 καὶ ὁσίων ὁμοίως. νόμοι τε πάντες ξυνεταράχθησαν οἷς
ἐχρῶντο πρότερον περὶ τὰς ταφὰς, ἔθαπτον δὲ ὡς ἕκαστος

§ 9. παραχρήμα N.T. παρὰ χρήμα V. ἐλπίδος τι N.T. vulg. ἐλπίδος τι A.J.
μὴδ' N. A.J. μὴδ' hic T. νοσήματος ποτὲ T. vulg. νοσήματός ποτε N. A.J.

LII. πρ N. οὐχ ἦσσαν hic T. quanquam § 2 οὐχ' ὑπαρχουσῶν.

§ 2. ἔκειντο T. ἔκειντο ad καὶ post lit. corr. N. (omn. litt. m. r. τὸ, καὶ
in marg. ante versiculum). ἡμιθνήτ corr. N. (ἦτ m. r.). τῇ τοῦ N.T. τῇ τοῦ A.J.
vulg. τῇ om. pl. omn. Be. F. (sed manu rec. superscript. Ba. tac. Br.) Bekk.
Popp. Caussam omittendi non video nisi τοῦ quoque inducendum est. Vid. ad
i. 18, 1 Ann. Crit.

§ 3. ἐσκήννητο N.T.V.H. ("et cum emendat. ἐσκήννητο" Ba.) corr. F. ("τῷ
ἡ superscr. ω" Ba. tac. Br.). Vid. quae scripsi ad i. 133. αὐτοὶ N.T. γένωνται
corr. N. ὡν et ai m. r. (fuit γένοντο). Vid. ad Dem. F. Leg. § 131 Ann. Crit.
γένωνται T. A.J. ὀλιγορίαν corr. N. (o m. op. ead.). ὁσίων N. γρ. ὁσίων N. marg.
(m. r.) F. (teste Br. tac. Ba.).

§ 4. νόμοι τὲ N.T. συνεταράχθησαν N.T. omn. praeter sequi. libr. A.J. vulg.

§ 9. κούφης = κοιφίζουσης according to the Scholiast. Surely "some light, idle, vain hope" satisfies the passage.—διαφθαρῆναι cannot be any thing else but "be destroyed, perish." Poppo therefore rightly explains the meaning: they fondly thought that no other malady would prove fatal, after surviving this, but that they should die of old age. ἐφθάρησαν i. 24, 3 is a different word from its compound διαφθαρῆναι.

LII. τοὺς ἐπελθόντας, the new-comers. For with the exception of the favoured few who found dwellings or took up their abode with friends, the greater

number occupied τὰ ἔρημα τῆς πόλεως 17, 1. Cp. Arist. Equit. 792 καὶ πῶς σὺ φιλεῖς, δὲ τοῦτον ὄρων οἰκοῦντ' ἐν ταῖς φιδάκναισι | καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον (extending the time to the siege of Potidaea autumn 432) οὐκ ἐλεαίρεις.

§ 2. On the difference between καλινδεῖσθαι and κυλινδεσθαι (not κυλινδεῖσθαι) see Cobet Nov. Lect. p. 637—639, who rightly says that the former word "rei immundae ac turpis notionem continet."

§ 3. ἱέρα: ᾤκησαν καὶ τὰ ἱερὰ καὶ τὰ ἡρῶα 17, 1.

5 ἐδύνατο. καὶ πολλοὶ ἐς ἀναισχύντους θήκας ἐτράποντο σπάνει τῶν ἐπιτηδείων διὰ τὸ συχνοὺς ἤδη προτεθνάναι σφίσιν· ἐπὶ πυρὰς γὰρ ἀλλοτρίας φθάσαντες τοὺς νήσαντας οἱ μὲν ἐπιθέντες τὸν ἑαυτῶν νεκρὸν ὑφῆπτον, οἱ δὲ καιομένου ἄλλου ἄνωθεν ἐπιβαλόντες ὃν φέροιεν ἀπήεσαν.

LIII. πρῶτόν τε ἦρξε καὶ ἐς τᾶλλα τῇ πόλει ἐπὶ πλεόν
2 ἀνομίας τὸ νόσημα. ῥᾶον γὰρ ἐτόλμα τις ἂ πρότερον ἀπε-
κρύπτετο μὴ καθ' ἡδονὴν ποιεῖν, ἀγχίστροφον τὴν μετα-
βολὴν ὀρώντες τῶν τ' εὐδαιμόνων καὶ αἰφνιδίως θνησκόντων
καὶ τῶν οὐδὲν πρότερον κεκτημένων εὐθὺς δὲ τὰ ἐκείνων
3 ἐχόντων. ὥστε ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν
ἡξίουں ποιεῖσθαι, ἐφήμερα τὰ τε σώματα καὶ τὰ χρήματα
4 ὁμοίως ἡγούμενοι. καὶ τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι
καλῶ οὐδεὶς πρόθυμος ἦν, ἄδηλον νομίζων εἰ πρὶν ἐπ' αὐτὸ

Bekk. Cum Popp. *ξυνεταράχθησαν dedi.* ἡδύνατο A.J. vulg. ἐδύνατο N.T.V.F.H. omn. Be. (ut ex silentio judico).

§ 5. *eis T.* Pro *θήκας* Madvig. *τέχνας* scribendum suspicatur. *πυρὰς* N.T.A.J. *νοσήσαντας* A.J. *ἑαυτὸν* F. (teste Br. tac. Ba.). *οἱ μὲν . . . οἱ δὲ* T. *ὑφῆπτον* corr. N. (ὁ m. r. post lit. cum damno chartae).

LIII. *πρῶτον* τὸ N.T. τ' ἄλλα N. *τὰ ἄλλα* T. *ἐπιπλέον* T.A.J. vulg. *ἐπὶ πλεόν* N.V.F.H. Post *ἐπιπλέον* ponit τῇ πόλει T.

§ 2. *ἐτόλμα τις* N. A.J. vulg. *ἐτόλμα τις* hic T. *ἀπέκρυπτε* τὸ corr. N. (ὁ m. r. fuit τῷ). *ἀπέκρυπτε* τὸ T. *ἀπέκρυπτε* τῷ F.H. De V. tac. Ad. τῶν εὐδαιμόνων corr. N. (τ' suprascr. m. r.). *αἰφνιδίως* (sic) N. *τάκείνων* vulg. Bekk. Poppo. *τ' ἀκείνων* A.J. Sed τὰ ἐκείνων N.T.V.F.H. quod reposui.

§ 3. *ἐπαυρήσεις* T. *πρ* N. *τερπεὶον* (sic) T.

§ 4. *σ' T.* "τῷ vel τοῦ pr. F." Br. (tac. Ba.). *ἐλθεῖν* T.A.J. vulg. Bekk. Popp. Sed Ἐθῃ N. Ἐλθῃ V.F. ("sine ista subse." Ba.) H. "Cui non obstat omisum ἄν . . . sed quod in vv. εἰ διαφθαρήσεται vis negandi non inest" Poppo. Cui respondeo me quidem non male habere *πρὶν ἂν* (*πρὶν*) cum conjunctivo etiam in *aiente sententia* positum (vid. ad de F. Leg. § 233 *Ann. Crit.*), sed *negandi vim*

§ 5. As *θήκας* cannot be forced into "modes of burial," ἀναισχύντους by a bold but not unprecedented figure of speech is catachrestically applied to the burial-places instead of the buriers.—*ἐπὶ πυρὰς* (various reading see *Ann. Crit.*) may be right, as τὸν ἑαυτῶν νεκρὸν clearly means τὸν ἑαυτοῦ ἑκάστος νεκρὸν. See on I. 14, 4.

LIII. ἦρξε...ἀνομίας. See on I. 144, 4.

§ 3. *ἐπαυρέσεις* is as neutral a word as ἀπολαύσεις, so there is no tautology in the addition of καὶ πρὸς τὸ τερπνόν.

§ 4. τῷ δοξ. καλῶ is governed of the preposition contained in the compound verb. "To bestow pains upon, to devote pains to, what was held to be honourable." On I. 53, 1 I have so explained vi. 72, 3 τῇ ἄλλῃ μελέτῃ προσαναγκάζοντες. προσέχειν τὸν νοῦν (τὴν γνώμην) or simply προσέχειν τι belongs to the same idiom, and προσσχεῖν τῇ γῇ (Herod. iv. 156 οὐκ ἔα τῇ γῇ προσίσχειν) may serve as a *literal* use of the preposition as contrasted with the *metaphorical* use in the other instances. Poppo's "propter (propr. apud) id, quod honestum vide-

ἔλθῃ διαφθαρῆσεται· ὃ τι δὲ ἤδη τε ἡδὺ καὶ πανταχόθεν
τὸ ἐς αὐτὸ κερδαλέον, τοῦτο καὶ καλὸν καὶ χρήσιμον κατέστη.
5 θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπείργε, τὸ μὲν
κρίνοντας ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ ἐκ τοῦ πάντας ὁρᾶν
ἐν ἴσῳ ἀπολλυμένους, τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων
μέχρι τοῦ δίκην γενέσθαι βιοὺς ἂν τὴν τιμωρίαν ἀντιδοῦναι,
πολὺ δὲ μείζω τὴν ἤδη κατεψηφισμένην σφῶν ἐπικρεμασθῆ-
ναι, ἣν πρὶν ἐμπεσεῖν εἰκὸς εἶναι τοῦ βίου τι ἀπολαῦσαι.

LIIV. τοιούτῳ μὲν πάθει οἱ Ἀθηναῖοι περιπεσόντες
ἐπιέζοντο, ἀνθρώπων τε ἔνδον θνησκόντων καὶ γῆς ἕξω
2 δηουμένης. ἐν δὲ τῷ κακῷ οἷα εἰκὸς ἀνεμνήσθησαν καὶ
τοῦδε τοῦ ἔπους, φάσκοντες οἱ πρεσβύτεροι πάλαι ἄδεσθαι,

ἥξει Δωριακὸς πόλεμος, καὶ λοιμὸς ἅμ' αὐτῷ.

3 ἐγένετο μὲν οὖν ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν ὠνομάσθαι

inesse in ἄδηλον εἰ διαφθ. perinde atque in ἀμήχανον (ἄπορον) ἐκμαθεῖν quemvis
posse intellegere. Addo nemini dubium quin potius ἐλθῇ in ἐλθεῖν quam ἐλθεῖν
in ἐλθῇ mutaturi fuerint librarii. Itaque optimorum Codicum auctoritati obsecutus
sum.—ὃ τι δὲ A.J. vulg. ἥδει τὲ A.J. ἥδει, τε vulg. ἥδῃ τὲ corr. N. (alt. η m. r.
fuit ἥδει). ἥδῃ τὲ T. ἥδῃ τε V.F.H. τὸ ἐς αὐτὸν vulg. τὸ ἐς αὐτὸ N. (non τε ἐς
αὐτὸ) T.F.H. omn. Be. De V. tac. Ad.

§ 5. τὸ μὲν T. τοῦ (post ἐκ) om. T. ἐν ἴσῳ ὁρᾶν N.V. δίκην om. N. add. N.
marg. m. r. Post τοῦ βίου, τι N.T. A.J. vulg.

LIV. ἀνῶν τὲ N.T.

§ 2. δωριακ N. λοιμ N.

§ 3. ὠνομάσθαι A. ὠνομάσθαι J. δ' ἐπὶ T. ἀνῶν N.T. πρ N.

retur, labores tolerare" I confess I do
not understand. ἐπιταλαιπωρεῖν i. 123, 1
does not help our passage at all. I
accept there the Scholiast's explanation
προσθεῖναι (more exactly προστιθέναι)
τοῖς πόνοις.—τὸ...κερδαλέον is nothing
else but a variation for ὃ τι κερδαλέον
(ἐστὶ). So no offence need be taken
at the article.

§ 5. κρίνοντας. A still bolder ana-
coluthon is found in iv. 108, 4 καὶ γὰρ
ἄδεια ἐφαίνετο αὐτοῖς ἐψευσμένοις μὲν...
τὸ δὲ πλέον κρίνοντας...εἰωθότες οἱ ἀνθρω-
ποι.—κατεψηφισμένην, as Poppo says,
belongs to the nearer word τιμωρίαν,
though δίκην κατεψηφισμένην in itself
contains nothing objectionable.

LIV. § 2. καὶ τοῦδε "this verse

also, this as well as others." Pind. Pyth.
iv. 277 τῶν δ' Ὀμήρου καὶ τόδε συνθέμενος
ῥῆμα πόρσυν'. "Of Homer's sayings
forget not any but this too ponder over
and heed." Or καὶ may have reference
to καὶ τοῦ λακ. χρ. § 5 on the principle
mentioned on i. 58, 1. The distance
between the particles is rather in favour
of the former explanation.

§ 3. ἔρις μὴ ὠνομάσθαι: Soph. Oed.
Col. 367 πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρις
Κρέοντί τε | θρόνους ἐᾶσθαι μηδὲ χραί-
νεσθαι πόλιν, where I do marvel that
Edd. have accepted the conjecture ἔρως,
forgetful apparently of Hesiod's Oper.
11...24, and so overseeing the marked
contrast between ἔρις ἀγαθῇ and ἔρις
κακῇ 372. (Schneidewin alone rightly

ἐν τῷ ἔπει ὑπὸ τῶν παλαιῶν ἀλλὰ λιμὸν, ἐνίκησε δὲ ἐπὶ τοῦ παρόντος εἰκότως λοιμὸν εἰρήσθαι· οἱ γὰρ ἄνθρωποι
 4 πρὸς ἃ ἔπασχον τὴν μνήμην ἐποιοῦντο. ἦν δέ γε οἶμαι ποτὲ ἄλλος πόλεμος καταλάβῃ Δωρικὸς τοῦδε ὕστερος καὶ
 5 ξυμβῇ γενέσθαι λιμὸν, κατὰ τὸ εἰκὸς οὕτως ἄσονται. μνήμη δὲ ἐγένετο καὶ τοῦ Λακεδαιμονίων χρηστηρίου τοῖς εἰδόσιν, ὅτε ἐπερωτῶσιν αὐτοῖς τὸν θεὸν εἰ χρὴ πολεμεῖν ἀνείλε κατὰ
 6 κράτος πολεμοῦσι νίκην ἔσσεσθαι, καὶ αὐτὸς ἔφη ξυλλήψεσθαι. περὶ μὲν οὖν τοῦ χρηστηρίου τὰ γιννόμενα εἵκαζον
 7 ὅμοια εἶναι. ἐσβεβληκότων δὲ τῶν Πελοποννησίων ἡ νόσος ἥρξατο εὐθύς· καὶ ἐς μὲν Πελοπόννησον οὐκ ἐσήλθεν, ὃ τι ἄξιον καὶ εἰπεῖν, ἐπενείματο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα
 8 δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυανθρωπότατα· ταῦτα μὲν τὰ κατὰ τὴν νόσον γενόμενα.

LV. οἱ δὲ Πελοποννήσιοι ἐπειδὴ ἔτεμον τὸ πεδίον, παρήλθον ἐς τὴν Πάραλον γῆν καλουμένην μέχρι Λαυρίου
 2 οὗ τὰ ἀργύρεα μέταλλα ἔστιν Ἀθηναίοις. καὶ πρῶτον μὲν ἔτεμον ταύτην ἥ πρὸς Πελοπόννησον ὁρᾷ, ἔπειτα δὲ τὴν πρὸς

§ 4. οἶμαι ποτε N. A. J. Bekk. οἶμαι ποτὲ T. vulg. Popp. καταλάβοι T. supraser. m. ead. τοῦδε ad εἰκὸς om. N. add N. marg. m. r. τοῦδ' T.

§ 5. τοῖς εἰδόσιν ad χρηστηρίου om. T. κατακράτος N. A. J.

§ 6. Ante τὰ γιννόμενα add. καὶ T. εἵκαζον N. T. F. pl. omn. Be. A. J. vulg. ἥκαζον 1 Cod. sequiorum, Bekk. Popp. In vi. 92, 4 εἵκαζον N. In his rebus malo Codd. auctoritati obsequi. ὅμοια Bekk.

§ 7. ὅτι N. A. J. ὅ, τι T. vulg. καὶ ἄξιον A. J. vulg. ἄξιον καὶ N. T. V. F. H. pl. omn. Be. τὰ (ante κατὰ) om. N.

LV. παράλογον καλουμένην T. πάραλον corr. N. (add. acc. λον post lit. 4 vel 5 litt. cap. m. r. fuit op. παράλιον vel παραλίαν ut 56, 1 et 3). Post λαυρίου, add. ὄρους V. N. marg. m. r. A. J. vulg. ante Bauer. ὄρους om. T. F. H. omn. Be. λαυρίου T. λαυρίου pr. N. λαυρίου corr. N. ἀργύρια pr. N. ἀργύρεα corr. N. (In utroque vocabulo i in § mutavit m. r.). ἀργύρια 2 Be. μέταλλά ἐστιν A. Bekk. Popp. μέταλλά ἐστιν (sic) J. μέταλλα ἐστιν N. vulg. μέταλλα ἔστιν T. Ego reposui, nam ἔστιν hic vice copulae non fungitur.

§ 2. ἡ N. T. F. (teste Br. tac. Ba.). ἡ unus et alter Be. Bekk. Popp. Conjecerat Dobr. Vide ne in Herod. iv. 3 ἡπερ ἐστὶ μεγίστη reponendum sit ἡπερ.

takes the passage).—The play upon λοιμὸς and λιμὸς seems to defy translation.—ἐνίκησε...“it naturally prevailed at the present time that λοιμὸς was cited.”

§ 5. I. 118, 4.

§ 7. ἐπενείματο: κατέφαγε Schol. Herod. v. 101 αὐτίκα ἀπ' οἰκῆς ἐς οἰκὴν

ιδὸν τὸ πῦρ ἐπενέμετο τὸ ἄστυ ἅπαν (depasci, depascendo absumere Schw. Lex.).

LV. § 2. “The part in which it looks to”)(the eastern side of this ἀκτὴ of Attica, which terminated in γουνοὶ Σουνιακὸς (Herod. iv. 99), looking to Euboea and Andrus.

3 Εὐβοιάν τε καὶ Ἄνδρον τετραμμένην. Περικλῆς δὲ στρα-
τηγὸς ὢν καὶ τότε περὶ μὲν τοῦ μὴ ἐπεξιέναι τοὺς Ἀθηναίους
τὴν αὐτὴν γνώμην εἶχεν ὥσπερ καὶ ἐν τῇ προτέρᾳ ἐσβολῇ.

LVI. ἔτι δ' αὐτῶν ἐν τῷ πεδίῳ ὄντων, πρὶν ἐς τὴν
1 παραλίαν γῆν ἔλθειν, ἑκατὸν νεῶν ἐπίπλουν τῇ Πελοποννήσῳ
2 παρεσκευάζετο, καὶ ἐπειδὴ ἔτοιμα ἦν ἀνήγετο. ἦγε δὲ ἐπὶ
τῶν νεῶν ὀπλίτας Ἀθηναίων τετρακισχιλίους, καὶ ἱππέας
τριακοσίους ἐν ναυσὶν ἵππαγωγοῖς πρῶτον τότε ἐκ τῶν πα-
λαιῶν νεῶν ποιηθείσαις· ξυνεστρατεύοντο δὲ καὶ Χίοι καὶ
3 Λέσβιοι πεντήκοντα ναυσίν. ὅτε δὲ ἀνήγετο ἡ στρατιὰ
αὕτη Ἀθηναίων, Πελοποννησίους κατέλιπον τῆς Ἀττικῆς
4 ὄντας ἐν τῇ παραλίᾳ. ἀφικόμενοι δὲ ἐς Ἐπίδαυρον τῆς
Πελοποννήσου ἔτεμον τῆς γῆς τὴν πολλήν, καὶ πρὸς τὴν

Dobr. τῇπερ, sed forma minus Ionica in. cap. 120 utitur auctor, ταύτην τὴν
ὁδὸν ἡπερ εἴρηται.

§ 3. Post ὢν, add. τῶν ἀθηναίων N.V. καὶ hab. N. fort. V. (Vid. Ad. Vol.
II. p. 444 Ed. 1.). μὴ (ante ἐπεξιέναι) om. T. pr. N. supraser. corr. N. m. r. ἐσβολῇ
N.V. (Vid. II. 444 Ed. 1.).

LVI. ἐτοῖμα Bekk.

§ 2. ἦγε δὲ N.V.H. Popp. ἦγε δ' A.J. vulg. Bekk. ἦγε καὶ T. ἐναυσὶν T.
supraser. m. ead. ὑπαγωγῶς T. νεῶν om. T. [νεῶν] vulg.

§ 4. ἐς ἐπίδαμνον T. γρ. ἐς ἐπίδαυρον marg. T. literis minutioribus, sed m.

LVI. ἔτοιμα. See on I. 7.

§ 2. πρῶτον τότε is probably with
Ducas to be limited to the Pelop. war.
For, as has been remarked, horse-trans-
ports cannot have been unknown in
earlier times, and in fact are mentioned
in history. So I understand τότε πρῶ-
τον III. 19, 1. For it is almost incon-
ceivable that there never had been a
property-tax levied before the year 428,
though Boeckh *Publ. Econ.* Book IV. Sect.
I. Vol. II. p. 228, Transl. Ed. 1. so imagines,
nor do I think with Tittmann (quoted
by the translators) that Th. means
the amount before collected had never
been so great as 200 talents. (Would
not on that supposition τότε πρῶτον
have followed ἐσφοράν?) ἐσφοραὶ must
have pre-existed and their pre-existence
is clearly shown in the speech of
Pericles which caused the interruption
of friendly relations with Athens
I. 141, 4, and no less clearly in that of

Archidamus I. 80, 4 οὐτε ἐτοίμως ἐκ τῶν
ιδίῶν φέρομεν. Nor do I infer from
Dem. Mid. p. 566 § 161 ἐγένοντο εἰς
Εὐβοίαν ἐπιδόσεις παρ' ὑμῶν πρῶται, that
ἐπιδόσεις (voluntary contributions of
triremes for the state-service made by
wealthy public-spirited citizens) had no
existence before this expedition into
Euboea. "We have had three exam-
ples in our days of ἐπιδόσεις, first for
Euboea, secondly for Olynthus, thirdly
for our present times" seems to give
fairly the sense of the passage. In
fact I see in IV. 11, 4 τοὺς ξυμμάχους μὴ
ἀποκνήσαι ἀντὶ μεγάλων εὐεργεσιῶν τὰς
ναὺς τοῖς Λακεδαιμονίοις ἐν τῷ παρόντι
ἐπιδόσθαι a distinct allusion to the
ἐπίδοσις, "voluntarily render to the Lac.
the sacrifice of their ships."

§ 4. The various reading of N. and V.
I should render "making an inroad
(raid, razzia) into the land bearing
upon (in the direction of) the city."

πόλιν προσβαλόντες ἐς ἐλπίδα μὲν ἦλθον τοῦ ἐλεῖν, οὐ μέντοι
 5 προεχώρησέ γε. ἀναγαγόμενοι δὲ ἐκ τῆς Ἐπιδαύρου ἔτεμον
 τήν τε Τροϊζηνίδα γῆν καὶ τὴν Ἀλιάδα καὶ τὴν Ἑρμιονίδα·
 ἔστι δὲ πάντα ταῦτα ἐπιθαλάσσια τῆς Πελοποννήσου.
 6 ἄραντες δὲ ἀπ' αὐτῶν ἀφίκοντο ἐς Πρασιάς τῆς Λακωνικῆς
 πόλισμα ἐπιθαλάσσιον, καὶ τῆς τε γῆς ἔτεμον καὶ αὐτὸ τὸ
 7 πόλισμα εἶλον καὶ ἐπόρθησαν. ταῦτα δὲ ποιήσαντες ἐπ'
 8 οἴκου ἀνεχώρησαν. τοὺς δὲ Πελοποννησίους οὐκέτι κατέ-
 λαβον ἐν τῇ Ἀττικῇ ὄντας ἀλλ' ἀνακεχωρηκότας.

LVII. ὅσον δὲ χρόνον οἱ τε Πελοποννήσιοι ἦσαν ἐν
 τῇ γῇ τῇ Ἀθηναίων καὶ οἱ Ἀθηναῖοι ἐστράτευον ἐπὶ τῶν
 νεῶν, ἡ νόσος ἔν τε τῇ στρατιᾷ τοὺς Ἀθηναίους ἐφθειρε καὶ
 ἐν τῇ πόλει, ὥστε καὶ ἐλέχθη τοὺς Πελοποννησίους δέισαντας
 τὸ νόσημα, ὡς ἐπυνθάνοντο τῶν αὐτομόλων ὅτι ἐν τῇ πόλει
 εἷη καὶ θάπτοντας ἅμα ἡσθάνοντο, θᾶσσον ἐκ τῆς γῆς ἐξέλ-
 2 θεῖν. τῇ δὲ ἐσβολῇ ταύτῃ πλείστον τε χρόνον ἐνέμειναν καὶ

ead. ^δpr N. Mox notabilem varietatem praebent N.V. ἐσβαλόντες pro προσβαλόντες. Vide ne, coll. iv. 25, 8 πρὸς τὴν πόλιν ἐσέβαλλον, et viii. 31, 2 ἐσβολὴν ποιησά-
 μενος τῇ πόλει, veram auctoris manum repraesentet haec lectio.

§ 6. Post ἔτεμον add. T. μέρος τι.

LVII. ὅσον δὲ τε N.T.V. (vid. ii. 444 Ed. i.) F. (teste Br. tac. Ba.) H. οἱ τε
 πελοποννήσιοι A.J. vulg. Bekk. τε om. N.T.V.F. (teste Br. tac. Ba.) H. alii, Popp.
 Potuit irrepere aut excidere ante πε. Haud scio an scribendum sit ὅσον τε
 χρόνον οἱ πελ. De τε saepe posito ubi δὲ expectabas consule sis Popp. ad i. 17, i.
 τῶν ἀθηναίων N.T. A.J. vulg. De F. tac. Br. Ba. τῇ ἀθηναίων H. ἐλέγχθη T.

§ 2. πλείστον τὲ N.T. ἐνέμειναν N.F. (fort. V.H.) A.J. vulg. Popp. ἐνέμεινεν
 pr. N. ἐνέμειναν corr. N. m. ead. Poppo. ἔμειναν cum sequi. libr. Bekk.

§ 6. The Athenian Πρασιαὶ mentioned in viii. 95, 1 must at present have been known only to its inhabitants and immediate neighbours. Otherwise the joke of Aristophanes Pax 242—245 where “Leek” is to form part of War’s salmagundy would have been pointless. Military campaigns bring to light and occasionally give immortal fame to spots hitherto unknown. The field of Waterloo certainly had been ridden over by Marlborough, who saw its fitness as a battle-site and would have anticipated the reputation it has earned by upwards of 100 years but for Dutch jealousy or incapacity, yet who before 1866 had ever heard of Sadowa? The Attic deme at least had

in its local traditions become a place of considerable significance in the time of the traveller Pausanias (i. 31, 2). Besides the temple of Apollo, it showed to visitors the tomb of one of its kings Erysiethon, who died there after his return from Delos to which holy island he had conducted the Theoria. It told the legend unknown to Herodotus (iv. 33) that it was the last station at which the Hyperborean Perpherees touched before they reached Delos with the sacred offerings wrapt up in wheaten straw.

LVII. ἐφθειρε imperfect; “was wasting.” See on i. 2. 4. δέισαντες “from fear of catching.”

§ 2. The shortest ἐσβολὴ was fifteen

τὴν γῆν πᾶσαν ἔτεμον· ἡμέρας γὰρ τεσσαράκοντα μάλιστα ἐν τῇ γῇ τῇ Ἀττικῇ ἐγένοντο.

LVIII. τοῦ δ' αὐτοῦ θέρους Ἄγνων ὁ Νικίου καὶ Κλεόπομπος ὁ Κλεινίου ξυστράτηγοι ὄντες Περικλέους, λαβόντες τὴν στρατιὰν ἥπερ ἐκεῖνος ἐχρήσατο, ἐστράτευσαν εὐθὺς ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης καὶ Ποτίδαιαν ἔτι πολιορκουμένην, ἀφικόμενοι δὲ μηχανὰς τε τῇ Ποτιδαίᾳ προσέφερον καὶ παντὶ τρόπῳ ἐπειρῶντο ἐλεῖν. προὔχῳρει δὲ αὐτοῖς οὔτε ἡ αἴρεσις τῆς πόλεως οὔτε τᾶλλα τῆς παρασκευῆς ἀξίως· ἐπιγενομένη γὰρ ἡ νόσος ἐνταῦθα δὴ πάνυ ἐπίεσε τοὺς Ἀθηναίους, φθείρουσα τὴν στρατιὰν ὥστε καὶ τοὺς προτέρους στρατιώτας νοσῆσαι τῶν Ἀθηναίων ἀπὸ τῆς ξυν' Ἀγνωνι στρατιᾶς ἐν τῷ πρὸ τοῦ χρόνῳ ὑγιαίνοντας. Φορμίων δὲ καὶ οἱ ἑξακόσιοι καὶ χίλιοι οὐκέτι ἦσαν περὶ Χαλκιδέας. ὁ μὲν οὖν Ἄγνων ταῖς ναυσὶν ἀνεχώρησεν ἐς τὰς Ἀθήνας, ἀπὸ τετρακισχιλίων ὀπλιτῶν χιλίους καὶ πεντήκοντα τῇ νόσῳ ἀπολέσας ἐν τεσσαράκοντα μάλιστα ἡμέραις· οἱ δὲ πρότεροι στρατιῶται κατὰ χώραν μένοντες ἐπολιόρκουν τὴν Ποτίδαιαν.

LIX. μετὰ δὲ τὴν δευτέραν ἐσβολὴν τῶν Πελοποννησίων οἱ Ἀθηναῖοι, ὡς ἦ τε γῇ αὐτῶν ἐτέμνητο τὸ δεύτερον

LVIII. ἄγων corr. N. (ν supraser. m. r.). ἄγνων T. Ἀγνων A. J. vulg. χαλκιδέας hic (et infra) N.

§ 2. προὔχῳρει N. Bekk. προὔχῳρει T. τ' ἄλλα N. T. ἀξίως N. ἀξίου V. πάνυ om. F. (teste Br. tac. Ba.) om. N. supraser. m. r.). σὺν ἄγωνι corr. N. (ν supraser. m. r.). σὺν ἄγωνι T. σὺν V. F. (teste Br. tac. Ba.) H. ξὺν Ἀγγωνι A. J. vulg. προτοῦ A. J. vulg. πρὸ τοῦ N. T. V. H. de F. tac. Br. Ba.

§ 4. ἄγων N. (supraser. m. r.). ἄγνων T. Ἀγνων A. J. vulg. χιλίους om. T. καταχῳραν T. A. J.

LIX. ἦτε corr. N. (τε m. r. vel. mend. chart.). τοδεύτερον N. A. J. vulg. τὸ δεῦτερον T. V. H. ἐν, ante αἰτία, om. T. πρ N.

days in 425 iv. 6, 2. The average time was probably a month. ἐσβολῇ I believe depends upon the preposition in the compound ἐνέμειναν, though ἐκείνῃ τῇ ἐσβολῇ without a preposition we have had 20, 1.

LVIII. προσέφερον. More usual προσήγον. But so Herod. vi. 18 παντοίας μηχανὰς προσφέροντες, Eur. Iph. Taur.

112 πάσας προσφέροντε μηχανὰς.

§ 3. Phormio's mission is mentioned i. 64, 3. Note the different order of the numerals in this and § 4. i. 10, 4 χιλίων καὶ διακοσίων, but εἴκοσι καὶ ἑκατόν. See on i. 29, 1.

LIX. The omission in T. of ἐν is noticeable, but αἰτία ἔχειν τινα can no more be used for ἐν αἰτία (δι' αἰτίας

καὶ ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, ἡλλοίωντο τὰς γνώμας, καὶ τὸν μὲν Περικλέα ἐν αἰτία εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκείνον ταῖς ξυμφοραῖς περιπεπτωκότες, πρὸς δὲ τοὺς Λακεδαιμονίους ὥρμητο ξυγχωρεῖν. καὶ πρέσβεις τινὰς πέμψαντες ὡς αὐτοὺς ἄπρακτοι ἐγένοντο. πανταχόθεν τε τῇ γνώμῃ ἄποροι καθεστῶτες ἐνέκειντο τῷ Περικλεῖ. ὁ δὲ ὁρῶν αὐτοὺς πρὸς τὰ παρόντα χαλεπαίνοντας καὶ πάντα ποιοῦντας ἄπερ αὐτὸς ἡλπίζε, ξύλλογον ποιήσας (ἔτι δ' ἐστρατήγει) ἐβούλετο θαρσύναι τε καὶ ἀπαγαγὼν τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἡπιώτερον καὶ ἀδεέστερον καταστήσαι. παρελθὼν δὲ ἔλεξε τοιάδε.

LX. “Καὶ προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ γεγένηται (αἰσθάνομαι γὰρ τὰς αἰτίας), καὶ ἐκκλησίαν τούτου ἔνεκα ξυνήγαγον ὅπως ὑπομνήσω καὶ μέμψωμαι εἰ

§ 2. πρεσβείας T.

§ 3. πανταχόθεν τὲ N.T.

§ 4. ὁ δὲ T. πρ T. θαρσύναι τε corr. N. (acc. supr. v m. r. fuit θαρσύναι τε). θαρσύναι τὲ T.

§ 5. καὶ παρελθὼν vulg. παρελθὼν A.J. παρελθὼν δὲ N.T.V.H. de F. tac. Br. Ba.

LX. δημηγορία N. marg. m. ead. δημηγορία περικλέους πρὸς ἀθηναίους T. marg.

litt. min. ^α ^{β'} ἐς με A.J. vulg. εἰς ἐμὲ N.V. ἐς ἐμὲ T.H. de F. tac. Br. Ba. ^β ἔνεκα

60, 4) than ὀργῇ ἔχειν 8, 7, which has been retained simply because no certain correction has been suggested.

§ 4. τὸ ὄργ. τῆς γνώμης. Cp. τῆς γνώμης τὸ θυμούμενον VII. 68, 1.

LX. καὶ ... καὶ correspond. “As I suspected...so I convened an assembly. ὅπως after words of deliberation, wherein the primary meaning of “how” is not lost, is nearly (see on I. 82, 5, to which I add Soph. Electr. 1402 φρουρήσουσ' ὅπως | Ἀγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω, where on metrical grounds λήσει would not stand, and Aristoph. Equit. 917 διαμνηχανήσομαι θ' ὅπως | ἂν ἰστίον σαπρὸν λάβῃς, 926 σπεύσω σ' ὅπως ἂν ἐγγραφῇς, for in matters of this kind, the poetic idiom cannot differ from the prosaic) universally followed by the future, nor can Mss. be trusted which give us *subjunctive* forms which are

impossible as Lys. de caed. Eratosth. § 21 p. 93 St. = 24 R. ὅπως τοίνυν ταῦτα μηδεὶς ἀνθρώπων πεύσεται, or convey a different meaning, as Th. VIII. 4 διασκοποῦντες ὅπως μὴ σφῶν ἀποστήσωνται. Though I say this usage of ὅπως is all but universal, yet when it has become the same as ὡς, ἵνα, “to the end that,” then the *subjunctive* necessarily follows at least in prose writers. One or two poetical passages may require examination. Eur. Iph. Taur. 321 Πυλάδῃ, θανούμεθ' ἀλλ' ὅπως θανούμεθα | κάλλισθ' ἔπου μοι, φάσγαλον σπάσας χερί. The ordinary pointing is κάλλισθ', but I adopt κάλλισθ' with Hermann, “but let us die: follow me.” The abruptness here commends itself. Eur. Electr. 835 οὐχ (ὅπως πειστηρίαν | θοινασόμεσθα) Φθιδάδ' ἀντὶ Δωρικῆς | οἶσει τις ἡμῖν κοπίδ'; I seem to myself to discern

- “τι μὴ ὀρθῶς ἢ ἐμοὶ χαλεπαίνετε ἢ ταῖς ξυμφοραῖς εἴκετε.
 2 “ἐγὼ γὰρ ἡγοῦμαι πόλιν πλείω ξύμπασαν ὀρθουμένην ὠφε-
 “λεῖν τοὺς ιδιώτας, ἢ καθ’ ἕκαστον τῶν πολιτῶν εὐπραγοῦσαν
 3 “ἀθρόαν δὲ σφαλλομένην. καλῶς μὲν γὰρ φερόμενος ἀνὴρ
 “τὸ καθ’ ἑαυτὸν διαφθειρομένης τῆς πατρίδος οὐδὲν ἦσσον
 “ξυναπόλλυται, κακοτυχῶν δὲ ἐν εὐτυχούσῃ πολλῶ μάλλον
 4 “διασώζεται. ὁπότε οὖν πόλις μὲν τὰς ιδίας ξυμφορὰς οἶα
 “τε φέρειν, εἰς δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος, πῶς οὐ χρή
 “πάντας ἀμύνειν αὐτῇ, καὶ μὴ ὃ νῦν ὑμεῖς δρᾶτε, ταῖς κατ’
 “οἶκον κακοπραγίαις ἐκπεπληγμένοι τοῦ κοινοῦ τῆς σωτηρίας

τούτου ^α ξυνήγαγον ^γ V. β α γ rubro colore notantur. (Coll. Cod. V. Vol. II. p. 444 Ed. Arn. 1.) μέμφομαι Bekk. fere nulla Codd. auctoritate fretus. De F. tac. Br. Ba. Sed ex silentio Bekkeri affirmantis ceteros quinque Codd. quos excussit *conjunctivum* praeberē, judico eum aut legisse aut videri sibi legisse in F. *future*.

§ 2. πλέω A.J. vulg. πλείω N.T.V.H. de F. tac. Br. Ba.

§ 3. καθἑαυτον (sic) J. πρίδος N.T. ἐνευτυχούσῃ (sic) T.

§ 4. οἶα τὲ N. οἶα τε T. οἶα τε A. οἶα τε J. ἀφίσσθαι T. καὶ ἐμὲ A.J. vulg. καὶ ἐμὲ τε N.T.V.H. de F. tac. Br. Ba.

a similar appropriate abruptness. “Will not—let us perform an enquiry-offering—some one bring, &c.” I do not think Homeric or Pindaric vague usages of indicative futures and subjunctives can be applied with safety to Attic poets, and I hold certainly not to Attic prose writers. ὅφρα καὶ Ἔκτωρ | εἰσέεται Homer Iliad viii. 110, and Odys. xvii. 7 ὅφρα με μήτηρ | ὄψεται cannot be shortened forms of *subjunctives* for neither subjunctive has existence. So I acquiesce in Pindar’s futures Olymp. vi. 23 ὅφρα κελεύθω τ’ ἐν καθαρᾷ | βάσομεν ὄκρον ἔκομαί τε..., Pyth. xi. 9 ὅφρα ...κελαδήσεται, having once thought he had taken the license of Homer, examples of which abound. I cite one, Od. xv. 442 μὴ τις ποτὶ δῶμα γέροντι | ἐλθὼν ἐξέλπη, ὃ δ’ οἰσάμενος καταδήσῃ | δεσμῷ ἐν ἀργαλέῳ, ὅμιν δ’ ἐπιφράσσει’ ὄλεθρον (i.e. ἐπιφράσσηται). [Hermann on Viger p. 957 has examined some passages from later poets, “in quibus conjunctivus correpta vocali speciem habere indicativi videatur.” The passages deserve perhaps a more careful examination, but they do not come under the scope of my enquiry.] — Dem. de F. Leg. § 1 ἀς

ἵνα κωλύθῃ οἱ νόμοι συνήγαγον ἡμᾶς οὐ which see note.

§ 2. πλείω ὠφελεῖν “does (not greater, but) more service to.” See on de F. Leg. § 200, p. 149, 150 Ed. 4.

3. καλῶς φερόμενος as v. 16, 1 πλείστα τῶν τότε εὐ φερόμενος ἐν στρατηγίαις, Soph. Ajax 1073 οὐ γάρ ποτ’ οὐτ’ ἂν ἐν πόλει νόμοι καλῶς | φέρουντ’ ἂν. It may be questioned in this phrase whether φέρεσθαι is *passive*, or *middle* as φέρεσθαι ἄθλον, κλέος, αἰτίαν φερομένην § 7. I was once rather inclined to the latter view. “Carrying off all well.” But as the phrase belongs to *things*, as well as *persons*, my opinion is modified. Wesseling on Diod. Sic. xiii. 74 Tom. II. p. 600 cites passages mainly from later writers. To one of his from Xenoph. Agesil. i. 35 νομίσας Τισσαφέρην αἰτίον εἶναι τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ I add Oecon. v. 17 εὐ μὲν γὰρ φερομένης τῆς γεωργίας ἐβῶνται καὶ αἱ ἄλλαι τέχναι ἅπασαι.

§ 4. “εἰς ἕκαστος severioribus Atticistis improbatum fuisse docet glossa Antiatic. p. 96, 10: εἰς ἕκαστος: Ἄλεξις Ἑλένης μνηστήρσιν. Sed injuria, ut docent Thucyd. II. 60, Sophocles An-

“ἀφίεσθε, καὶ ἐμέ τε τὸν παραινέσαντα πολεμεῖν καὶ ὑμᾶς
 5 “αὐτοὺς οἱ ξυνέγνωτε δι’ αἰτίας ἔχετε. καίτοι ἐμοὶ τοιούτω
 “ἀνδρὶ ὀργίξεσθε ὃς οὐδενὸς οἶμαι ἥσσω εἶναι γυνῶναί τε
 “τὰ δέοντα καὶ ἐρμηνεύσαι ταῦτα, φιλόπολις τε καὶ χρη-
 6 “μάτων κρείσσων. ὃ τε γὰρ γνούς καὶ μὴ σαφῶς διδάξας ἐν
 “ἴσῳ καὶ εἰ μὴ ἐνεθυμήθη· ὃ τ’ ἔχων ἀμφότερα, τῇ δὲ πόλει
 “δύσνους, οὐκ ἂν ὁμοίως τι οἰκείως φράζοι· προσόντος δὲ
 “καὶ τοῦδε, χρήμασι δὲ νικωμένον, τὰ ξύμπαντα τούτου ἐνὸς
 7 “ἂν πωλοῖτο. ὥστ’ εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον

§ 5. ἥσσω οἶμαι A.J. vulg. οἶμαι ἥσσω N.T.V.H.F. (teste Br. tac. Ba.).
 γυνῶναί τε N. γυνῶναί τε T. φιλόπολις τε N. φιλόπολις τε T.

§ 6. ὃ, τε...δ, τ’ T.A.J. vulg. ὅτε...ὅτ’ N. εἰ καὶ T.A.J. vulg. καὶ εἰ N.V.F.H.
 τῇδε T. ὁμοίως τι N.T. vulg. ὁμοίως τι A.J. οἰκίως (sic) T.

fig. 260 et Plat. Republ. iii. p. 394 E.”
 Meinek. Frag. Com. Vol. II. p. 88.—
 ἀφίεσθε a well-known Greek apposition
 of one sentence to another, especially
 after δρᾶν (ποιεῖν), πάσχειν. See Eur.
 Heracl. 178 and Pflugk’s note. In this
 as in many instances our idiom and
 the Greek are in agreement. Plato’s
 οὕτως οὖν ποιήσω ἐπαναρώσομαι (II.
 Rep. 358 B) may be reproduced “this
 I will do, I will renew.” The Latin
 usage is to connect the subordinate
 sentence by *ut*, e.g. Cicer. pro Planc.
 20, 50 quod multi nobiles fecerunt *ut*...
prosternerent se (ἐποίησαν...προσέπεσον,
have done...prostrated themselves). If
 this rule is universal, in Ter. Phorm.
 v. 2, 11=776, ita faciam, ut frater
 censuit, ut uxorem ejus huc adducam, the
 second *ut*, which Wagner suspects, must
 be retained unless one wishes to force
 upon Terence a Grecism.—*ξυνέγνωτε*
 “thought, voted, with me.” So VII.
 73, 2 *ξυνεγίνωσκον* “were holding the
 same opinion,” VIII. 24, 5 *τὴν ἀμαρτίαν*
ξυνέγνωσαν “jointly entertained the
 erroneous view.”

§ 5. Aristot. Rhet. II. 1, 3 enu-
 merates three causes of credibility pro-
 duced by a speech independent of the
 proofs; ability, moral virtue, and good
 will or kindly feeling to those to whom
 it is addressed, φρόνησις, ἀρετή, εὖνοια.
 (He has before given ἠθικὰς πίστεις as
two. οὐ μόνον αἱ πίστεις γίγνονται δι’
 ἀποδεικτικὸν λόγον, ἀλλὰ καὶ δι’ ἠθικοῦ.

τῷ γὰρ ποῖον τινα φαίνεσθαι τὸν λέγοντα
 πιστευόμενον τοῦτο δ’ ἐστὶν ἂν ἀγαθὸς
 φαίνεται ἢ εὖνους ἢ ἀμφοῖν I. 8, 6.)
 Pearson on the Creed Ed. VII. p. 4
 gives *two*. “The authority of the tes-
 tifier is founded upon his ability and
 integrity, his ability in the knowledge
 of that which he delivereth and assert-
 eth, his integrity in delivering and as-
 serting according to his knowledge,”
integrity embracing Aristotle’s ἀρετή
 and εὖνοια, as what is called φρόνησις
 by the philosopher is expanded by Th.
 into original inventive power, and lu-
 cidly in expounding what such power
 has furnished us with, the latter being
 if not acquired yet at least improved
 by the teaching of Rhetoric. *ἔτι δὲ πρὸς*
ἐνους, οὐδ’ εἰ τὴν ἀκριβεστάτην ἔχομεν
ἐπιστήμην ῥάδιον ἀπ’ ἐκείνης πείσαι λέ-
γοντας as Arist. says I. 1, 12.

§ 6. Cp. VIII. 68, κράτιστος ἐνεθυμη-
 θῆναι γενόμενος καὶ ἂ γνολὴ εἰπεῖν.
 In illustration of Th. one might parody
 the sentiment of Lucilius carped at by
 his brother satirist, Scire tuum nil est
 ni seis facere ut sciat alter.—*προσόντος*
 here “if this too is added” as Dem.
 Mid. p. 571 § 176 καὶ οὐδ’ οἷον ἄλλο
προσῆν. In § 7 it has its more usual
 sense “that such qualifications belonged
 to me.”—*πωλοῖτο*: “would be offered
 for sale, be in the market” as we say.
 Cobet Nov. Lect. p. 159, 648 has some
 admirable comments upon this word.
 A dealer in any article is —πώλης cor-

“ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπέισθητε, οὐκ ἂν εἰκότως
 “νῦν τοῦ γε ἀδικεῖν αἰτίαν φερόιμην.

LXI. “καὶ γὰρ οἷς μὲν αἵρεσις γεγένηται τᾶλλα εὐ-
 “τυχούσι, πολλὴ ἄνοια πολεμῆσαι· εἰ δ’ ἀναγκαῖον ἦν ἡ
 “εἴξαντας εὐθὺς τοῖς πέλας ὑπακούσαι ἢ κινδυνεύσαντας
 “περιγενέσθαι, ὃ φνυγὼν τὸν κίνδυνον τοῦ ὑποστάντος μεμπ-
 2 “τότερος. καὶ ἐγὼ μὲν ὁ αὐτός εἰμι καὶ οὐκ ἐξίσταμαι·
 “ὑμεῖς δὲ μεταβάλλετε, ἐπειδὴ ξυνέβη ὑμῖν πεισθῆναι μὲν
 “ἀκεραίοις μεταμέλειν δὲ κακουμένοις, καὶ τὸν ἐμὸν λόγον
 “ἐν τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης μὴ ὀρθὸν φαίνεσθαι,
 “διότι τὸ μὲν λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἐκάστω, τῆς δὲ
 “ὠφελείας ἄπεστιν ἔτι ἡ δῆλωσις ἅπασι, καὶ μεταβολῆς
 “μεγάλης καὶ ταύτης ἐξ ὀλίγου ἐμπεισούσης, ταπεινὴ ὑμῶν

§ 7. γε τοῦ T. A. J. vulg. τοῦ γε N. V. F. H. omn. Be. (ut ex silentio iudico).

LXI. αἵρεσις T. τᾶλλα corr. N. (lit. supr. τα. fuit τ’ ἄλλα). τ’ ἄλλα T. τᾶλλα A. J. Bekk. Popp. κινδυνεύσαντας ἐτ’ ὑποστάντος J.

§ 2. μεταβέβλησθε F. (teste Br. tac. Ba.). ἐπειδὴ corr. N. (post lit. 2 vel 3 litt. cap. ἡ m. r.). ἀκεραίοις corr. T. (ε m. ead.). ἀκεραίοις hab. T. marg. m. ead. sed litt. minutioribus. μεταμέλλειν T. ὠφελίας Bekk. Popp. nullo ut vid. astipulante libro. ὠφελίας N. T. A. J. vulg.

responding to our—monger, and like it seldom used alone, and then only in facetious passages. Aristoph. Equit. 131, 133, 140, B. Jonson “and a right monger i’ faith.” So Eccl. 817 *πωλῶν γὰρ βότρυς | μεστήν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων* “for being a grape-seller, I came away with my throat—the ordinary purse of the dicast and lower sort of Athenians—crammed full of coppers.” The tense as well as the mood proves this. If Aristoph. had intended to convey the meaning “after selling some grapes” he would have said *ἀποδόμενος γὰρ βότρυς*, shaping it into metre.

LXI. ἀναγκαῖον ἦν. Poppo rightly explains the imperfect “If it was necessary at the time when the Lacedaemonians sent us their ultimatum, either by at once yielding to submit to dictation, or, &c.” though the latter clause of the sentence, as frequently, is expressed in a general form, without particular application to ourselves more than others.—*μεμπτότερος* “meaner,” “more contemptible,” from the primary

sense of *μέμφεσθαι* “to depreciate, to have a mean opinion of.” Cp. adverb *ἀμέμπτως* “fully,” “in a manner in which no flaw can be detected.”

§ 2. ἀκεραίοις by condensation applied to persons equivalent to *τῆς γῆς ἀκεραίου οὐσης* 18, 7, or *ἔχουσι δύναμιν ἀκέραιον* as 111. 3, 1. By the same brevity Tacitus says *vastare hostem* for *hostilem agrum*, and still more boldly *excindit non ausum congredi hostem* Annal. 11. 25.—*ἔχει τὴν αἴσθησιν* as above 41, 3.—*ταπεινὴ ἐγκαρτερεῖν*: see on 1. 50, 6. So Milton Parad. Lost ix. 811 “Heaven is high, High and remote to see from thence distinct Each thing on earth.” Bentley is here as hypercritical as ever. He gives “Heaven is high, And too remote.”—*ἐγκαρτερεῖν* is not here “patiently, firmly, with fortitude, to wait for” as in *ἐγκαρτερεῖν θάνατον* Eur. Androm. 262, Here. Fur. 1351, but “to firmly persist, persevere, in.” So the antecedent if not absorbed by the relative would have been *τούτοις*, and the ordinary rule of attracting the relative is here neglected.

3 “ ἡ διάνοια ἐγκαρτερεῖν ἃ ἔγνωτε. δουλοῖ γὰρ φρόνημα τὸ
 “ αἰφνίδιον καὶ ἀπροσδόκητον καὶ τὸ πλείστῳ παραλόγῳ
 “ ξυμβαῖνον· ὃ ὑμῖν πρὸς τοῖς ἄλλοις οὐχ ἥκιστα καὶ κατὰ
 4 “ τὴν νόσον γεγένηται· ὅμως δὲ πόλιν μεγάλην οἰκοῦντας
 “ καὶ ἐν ἡθесιν ἀντιπάλοις αὐτῇ τεθραμμένους χρεῶν καὶ
 “ ξυμφοραῖς ταῖς μεγίσταις ἐθέλειν ὑφίστασθαι καὶ τὴν
 “ ἀξίωσιν μὴ ἀφανίζειν (ἐν ἴσῳ γὰρ οἱ ἄνθρωποι δικαιοῦσι
 “ τῆς τε ὑπαρχούσης δόξης αἰτιᾶσθαι ὅστις μαλακία ἐλλείπει
 “ καὶ τῆς μὴ προσηκούσης μισεῖν τὸν θρασύτητι ὀρεγόμε-
 “ νον), ἀπαλγήσαντας δὲ τὰ ἴδια τοῦ κοινοῦ τῆς σωτηρίας
 “ ἀντιλαμβάνεσθαι.

LXII. “ τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ γένη-
 “ ταί τε πολὺς καὶ οὐδὲν μᾶλλον περιγενώμεθα, ἀρκεῖται μὲν
 “ ὑμῖν καὶ ἐκεῖνα ἐν οἷς ἄλλοτε πολλάκις γε δὴ ἀπέδειξα οὐκ
 “ ὀρθῶς αὐτὸν ὑποπτευόμενον, δηλώσω δὲ καὶ τόδε, ὃ μοι
 “ δοκεῖτε οὗτ’ αὐτοὶ πῶποτε ἐνθυμηθῆναι ὑπάρχον ὑμῖν μεγέ-
 “ θους πέρι ἐς τὴν ἀρχήν, οὗτ’ ἐγὼ ἐν τοῖς πρὶν λόγοις· οὐδ’
 “ ἂν νῦν ἐχρησάμην κομπωδεστέραν ἔχοντι τὴν προσποίησην,

§ 3. δοῦλοι T. αἰφνίδιον N. τὸ corr. N. (ὃ m. r. vid. fuisse τῶ). τῶ F. (teste Br. tac. Ba.). παραλόγῳ corr. N. (lit. supr. alt. α add. acc. corr. ω m. r. fuit παρὰ λόγον). ἡμῖν F. (teste Br. tac. Ba.) pl. omn. Be. ὑμῖν N.T.A.J. vulg. πρ N. οὐχ ἥκιστα T.A.J.

§ 4. ξυμφορῶν T. ἀντι N.T. ἀπ αλγήσαντας corr. N. supraser. m. r.
 LXII. γένηταί τε N. γένηται τι T. οὐδὲν corr. N. (ἐν m. r.). κομποδεστέραν N.V.

§ 3. φρόνημα, as occasionally our “pride” and “superbia,” used in a good sense. Cp. 43, 6.—παραλόγῳ: see on i. 65, 1 Ann. Crit.—πρὸς τοῖς ἄλλοις of course is neuter.

§ 4. ξυμφοραῖς: the dative here cannot be misinterpreted, and the authority for ξυμφορὰς is very small. In vii. 66, 2 ὑποστάντες τῷ ναυτικῷ in itself may be ambiguous “withstanding them with your navy” (Latin *ablative*), or “withstanding their navy” (as βοηθεῖν τῇ πόλει, also βοηθεῖν χρήμασιν). But how Poppo can say “minus certum est exemplum,” and on the passage give approvingly Portus’ rendering “sustinuistis classe,” when φερπ πάντα κατέσχον immediately

follows, passes my ingenuity to conceive.—ἀξίωσιν: see on 37, 2.—ἐν ἴσῳ κ.τ.λ. The position of the antithetic words is very elaborately wrought out.—ἀπαλγήσαντας as ἀπολοφύρασθαι 46, 2.

LXII. καὶ ἐκεῖνα.....καὶ τόδε. The double καὶ, one of which we in translation must drop, has been noticed on i. 58, 1.—ὑπάρχον Poppo rightly connects with ἐνθυμηθῆναι “the existence of which neither as it seems to me have yourselves noticed..., nor have I in my former speeches.” For *aeorists* joined with *adverbs of time* see on de Fals. Ieg. § 228.—κομπωδεστέραν... “as the pretensions which it contains are somewhat boastful.”

- 2 “εἰ μὴ καταπεπληγμένους ὑμᾶς παρὰ τὸ εἰκὸς ἑώρων. οἷεσθε
 “μὲν γὰρ τῶν ξυμμάχων μόνον ἄρχειν, ἐγὼ δὲ ἀποφαίνω
 “δύο μερῶν τῶν ἐς χρῆσιν φανερῶν, γῆς καὶ θαλάσσης,
 “τοῦ ἐτέρου ὑμᾶς παντὸς κυριωτάτους ὄντας, ἐφ’ ὅσον τε νῦν
 “νέμεσθε καὶ ἦν ἐπὶ πλεόν βουληθῆτε· καὶ οὐκ ἔστιν ὅστις
 “τῇ ὑπαρχούσῃ παρασκευῇ τοῦ ναυτικοῦ πλεοντίας ὑμᾶς
 “οὔτε βασιλεὺς κωλύσει οὔτε ἄλλο οὐδὲν ἔθνος τῶν ἐν τῷ
 3 “παρόντι. ὥστε οὐ κατὰ τὴν τῶν οἰκιῶν καὶ τῆς γῆς χρεῖαν,
 “ὧν μεγάλων νομίζετε ἑστερηῆσθαι, αὕτη ἡ δύναμις φαίνεται·
 “οὐδ’ εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κηπίον καὶ

§ 2. γῆς N. ἐφ’ ὅσον τὲ N.T. νέμεσθαι F. (teste Br. tac. Ba.). ἐπὶ πλεόν corr. N. (ἐ m.r. fuit πλείον). ἐπιπλείον T. ἐπὶ πλείον H. ἐπιπλέον A.J. οὐτ’ ἄλλο T.

§ 3. τῶν (ante οἰκιῶν) om. T. Insignem varietatem praebeet T. οὐδὲ χαλεπῶς φέρειν αὐτὸ δεῖ μᾶλλον. οὐ κήπιον corr. N. (lit. supr. η. fuit οὐκ ἡπιον). οὐκήπιον

§ 2. δύο μερῶν: “orbem terrarum in continentem et aquam (τὸ τῆς θαλάσσης μέρος VIII. 46, 3) discerni, quae utraque hominibus usui sit.” Poppo. “Of two parts of the globe land and water.”

§ 3. οὐ κατὰ... not, what our expression “not to be compared with” conveys, inferior to, but superior to, οὐ κατ’ ἀνθρώπων φρονῶν=μείζον ἢ κατὰ. Demosth. Mid. p. 569 § 169 πολλοὶ πολλὰ κάγαθὰ ὑμᾶς εἰσὶν εἰργασμένοι οὐ κατὰ τὰς τοῦ Μειδίου λειτουργίας, Arist. Vesp. 528 ὅπως φανήσῃ.....μὴ κατὰ τὸν νεανίαν τόνδε λέγειν, Herod. I. 121 πατέρα τε καὶ μητέρα εὐρήσεις οὐ κατὰ Μιτριδάτην τε τὸν βουκόλον καὶ τὴν γυνῆκα αὐτοῦ, Chionid. ἥρωσι ap. Poll. x. 43=Fragment. I. Meinek. Vol. II. p. 5 πολλοὺς ἐγῶδα κού κατὰ σε νεανίας, Lys. xxxi. § 29=p. 189 St. 887 R. τοὺς μετρίους ὅτι οὐ κατὰ τὸ προσήκον ἐαντοῖς (above what might have been expected of them) ἐβοήθησαν τῷ δήμῳ, Aristot. Nic. Eth. IV. 7=3, 3 δοκεῖ δὲ καὶ μεγαλόψυχος εἶναι ὁ μέγας αὐτὸν ἀξίων, ἀξιος ὧν ὁ γὰρ μὴ κατ’ ἀξίαν (above his proper value) αὐτὸ ποιῶν ἡλίθιος. So μὴ κατὰ in interrogations expecting a negative answer. Plat. Gorg. 512 B μὴ σοὶ δοκεῖ κατὰ τὸν δεικνύον εἶναι; v. Rep. 466 B μὴ πῃ κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τιῶν ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν; similarly, while we by an arbitrary rule attach to “not equal to,” “not equally

as,” the sense of “less than,” yet οὐκ (μὴ) ἴσος, οὐχ ὁμοίως καί, frequently in Greek signify “superior to,” “better than.” I. 132, I, VI. 16, 4; 64, I, where καὶ ought not to have been suspected. Still there are a few instances where the notion of “less than” is found. VII. 77, 3 οὐ κατ’ ἀξίαν φοβοῦσι (less than their value), Herod. II. 10 εἰσὶ δὲ καὶ ἄλλοι ποταμοὶ οὐ κατὰ τὸν Νεῖλον ἐόντες μεγάλα, Dem. pro Phorm. p. 958 § 45 πράττων οὐ κατ’ ἀξίαν (faring not in accordance with his deserts, in worse circumstances than he deserves).—αὐτῶν i. e. τὸ ἑστερηῆσθαι αὐτῶν. See on I. 77, 3. “And it is not reasonable that you should bear with bitterness the loss of them rather than look upon them in comparison with this power as a flower-pot and ornament of wealth and so treat them with indifference.” “Flower-pot” is suggested by Bishop Thirlwall. Others take κηπίον to mean a particular mode of tonsure of the hair. So the Scholiast and Eustath. ad Homer. Iliad. XII. See Interpreters of Aristoph. Acharn. 849.—μᾶλλον ἢ οὐ: Examples of this idiom have been cited and commented upon by Bast on Gregor. Corinth. p. 102, Hermann on Viger n. 265, Lobeck. ad Soph. Ajac. 1237. Nearly all the examples have a preceding negative or interrogative equivalent to a negative. But Thuc. III. 36, 3 distinctly

“ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας ὀλιγω-
 “ρῆσαι, καὶ γινῶναι ἐλευθερίαν μὲν, ἣν ἀντιλαμβανόμενοι
 “αὐτῆς διασώσωμεν, ῥαδίως ταῦτα ἀναληψομένην, ἄλλων δ’
 “ὑπακούσασι καὶ τὰ προσεκτεκμημένα φιλεῖν ἐλασσοῦσθαι,

λ
 V.F.A.J. οὐ κήπιον T. ἐγκαλώπισμα N. supraser. m. ead. ἐγκαλώπισμα T.
 πρ N. Post ἐλευθερίαν, μὲν om. T. δυπακούσασι (sic) T. προσεκτεκμημένα corr. N.
 (οσε m. r. ε exc. in marg. fuit op. προκεκτεκμημένα). προκεκτεκμημένα T.A.J.F. de V.
 tac. Ad. προσεκτεκμημένα H. (“manus recens inter versus adscripserat κ super σ”
 Ba.) προσεκτεκμημένα cum Bekk. recepi. Si perinde ἐκτεκμαι ac κέκτεκμαι usurpant
 Herod., Aeschyl. (Prom. v. 793 κοῦνδν ὄμμ’ ἐκτεκμημένα), Plat. Theaet. 198 D ἡ μὲν

gives an affirmative proposition. “They thought that the decision which had been made was ferocious and of momentous consequence, the destruction of the whole of a state rather than the guilty persons,” πῶλον ὄλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους. Lobeck, who attempts an ingenious explanation of the difference between οὐ μᾶλλον ἢ and οὐ μᾶλλον ἢ οὐ, passes over in silence the μᾶλλον ἢ οὐ without a preceding negative. Hermann contents himself with saying “ubi prior negatio videtur abesse, latet prior negatio aut in interrogatione...aut alio modo ut ap. Thucyd. iii. 36,” not condescending to explain *alio modo*. [Possibly he thought the lurking negative sense was contained in μερόνοια. Of course repentance involves “they did not think it right,” and by a similar tortuous proceeding Latinists who teach that *prae* always signifies a *preventive cause*, which undoubtedly it frequently does (see Madvig Lat. Gram. § 255 Obs. 1. *prae* lacrimis loqui non possum. Fabri on Liv. xxi. 3, 13), might extract from Plaut. Rud. 1. 2, 85 = 174 ut *prae* timore in genua in undas concidit “fear has prevented her from not falling on her knees.” In fine any affirmative sentence may by some management be twisted into a negative sentence.] The comparison of a similar idiom ἄλλως ἢ οὐ (it also affirmative) Dem. Mid. p. 537 § 70 εἰ τοίνυν τις ὑμῶν ἄλλως πως ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν ἢ ὥς οὐ δέον αὐτὸν τεθνάναι (οὐ omitted by Parisian Ms. S, but I doubt not by the copyist’s conjecture) led me many years ago to what I hope is a reasonable solution, which I afterwards found supported in the main by

Buttm. Exc. xi. p. 144 Ed. 1833. In ἢ (*than*) necessarily is inherent a negative idea, as much as in the prepositions πρὸ (*rather than*), παρὰ (*contrary to*) noticed on i. 77, 3, χωρὶς Aristoph. Thesmoph. ii. 12 χωρὶς γὰρ αὐτοῦν ἐκατέρου ἴσιν ἡ φύσις. MNHΣ. τοῦ μητ’ ἀκούειν μήθ’ ὀράν (quoted by Buttm.), as in verbs of forbidding, *denying*. If I mistake not, the existence of *nor* for *than* in so many of our provincial dialects, which possessing not much in common concur in this use, is confirmative of my view. Virtue is better than riches = Virtue is better and not riches. In the Romance languages the same strengthening of an implied negative by an inserted negative is found—in Spanish, Mejor es la virtud que no las riquezas—in French, after an *affirmative ne* follows. Je crains fort de vous aimer un peu plus que je ne devrais (Molière, l’Avare i. 1), Le mariage est une plus grand qu’on ne peut croire (i. 7), after a *negative ne* is omitted, though not invariably. (See Littré, Dict. Part. i. Tom. 2 p. 701 art. *ne*.) In German, Schiller in Don Karlos furnishes two examples in the same Act and Scene, i. 1. Doch hab’ ich immer sagen hören, dass Geberden-späher und Geschichteträger Des Uebels mehr auf dieser Welt gethan, Als Gift und Dolch in Mörder’s Hand nicht konnten, and Und jede von mir aufgefangne Sylbe Dem Hinterbringer fürstlicher bezahlt, Als er noch keine gute That bezahlte.—ὑπακούσασι, *dative of relation*, frequent in Th. e.g. iv. 10, 3 μερόντων ἡμῶν ξύμμαχον γίγνεται, ὑποχωρήσασι δὲ καίπερ χαλεπὸν εὐπορον ἔσται. This is an instance of blending the general with the particular, “but when

“τῶν τε πατέρων μὴ χείρους κατ’ ἀμφότερα φαῖναι, οἱ
 “μετὰ πόνων καὶ οὐ παρ’ ἄλλων δεξάμενοι κατέσχον τε
 “καὶ προσέτι διασώσαντες παρέδωσαν ἡμῖν αὐτὰ (αἵσχιον
 “δὲ ἔχοντας ἀφαιρεθῆναι ἢ κτωμένους ἀτυχήσαι), ἰέναι δὲ
 “τοῖς ἐχθροῖς ὁμόσε μὴ φρονήματι μόνον ἀλλὰ καὶ κατα-
 4 “φρονήματι. αὐχνημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχούς
 5 “καὶ δειλῶ τινὶ ἐγγίγνεται, καταφρόνησις δὲ ὅς ἂν καὶ γνώμη
 “πιστεύῃ τῶν ἐναντίων προέχειν, ὃ ἡμῖν ὑπάρχει. καὶ τὴν
 “τόλμαν ἀπὸ τῆς ὁμοίας τύχης ἢ ξύνεσις ἐκ τοῦ ὑπέρφρονος
 “ἐχυρωτέραν παρέχεται, ἐλπίδι τε ἥσσον πιστεύει, ἥς ἐν τῷ
 “ἀπόρῳ ἢ ἰσχύς, γνώμη δὲ ἀπὸ τῶν ὑπαρχόντων, ἥς βεβαιό-
 “τέρα ἢ πρόνοια.

LXIII. “τῆς τε πόλεως ὑμᾶς εἰκὸς τῷ τιμωμένῳ ἀπὸ
 “τοῦ ἄρχειν ὧπερ ἅπαντες ἀγάλλεσθε βοηθεῖν, καὶ μὴ
 “φεύγειν τοὺς πόνους ἢ μηδὲ τὰς τιμὰς διώκειν· μηδὲ νομί-
 “σαι περὶ ἐνὸς μόνου δουλείας αὐτ’ ἐλευθερίας ἀγωνίζεσθαι,
 “ἀλλὰ καὶ ἀρχῆς στερήσεως καὶ κινδύνου ὧν ἐν τῇ ἀρχῇ
 2 “ἀπήχθεσθε. ἥς οὐδ’ ἐκστῆναι ἔτι ὑμῖν ἔστιν, εἴ τις καὶ

πρὶν ἐκτῆσθαι τοῦ κεκτῆσθαι ἕνεκα, 199 A ὃ μὲν τις ἐκτῆται μὴ κεκτῆσθαι ἀδύνατόν φαμεν εἶναι, ut optimi Codd. habent, non dubito quin Platoni ipsi varietatem captanti debeantur, quidni Thucydides? πρῶν N.T. κατέσχον τέ N.T. ὑμῖν N.T. V.H.A.J.

§ 4. πιστεύει N.V.

§ 5. ἐχυρωτέαν corr. N. (ὁ m.r.). ἐχυρωτέραν V. ἐλπίδι τέ N.T.

LXIII. ὑμᾶς om. T. ὧπερ ἅπαντας T. ὧπερ ἅπαντες F. (teste Br. tac. Ba.) al. Be. ὧπερ ἅπαντες corr. N. (add. acc. et spir. supr. ω. m. r. lit. inter ω et π. lit. op. supr. ερ, fuit op. ὧπερ). μὴ δὲ... μὴ δὲ N.T. μὴ δὲ (alt.) H. μήδε... μήδε A.J. ἀπήχθησθε T. quod non displicet si alii codd. haberent.

§ 2. ἔστιν N, (fort. lit. supr. ι). T.A.J. vulg. τόδε corr. N. (τό m. r.). ἀπραγ-

men become subject to others what they have additionally won as well (as what they inherited) are wont to be lessened.” κτησάμενοι πρὸς οἷς ἐδέξαντο 36, 3. — κατέσχον “got and secured possession of.” See on de Fals. Leg. § 165. — αἵσχιον δὲ... See on 44, 3 “to give our enemies the meeting not only with sense of equality but also sense of superiority” conveys, very dilutedly I admit, the meaning of the words which follow.

§ 4. γνώμη from the antithesis combines here “spirit, bravery,” with “mental powers.”

§ 5. ἀπὸ... τύχης. See on I. 141, 1.

In Phileb. 12 B ἀπ’ αὐτῆς δὴ τῆς θεοῦ I am inclined to believe that Plato himself and not his copyists omitted ἀρχομένοις. — ἐκ τοῦ ὑπέρφρονος “ability connected with” (apta ex.). — γνώμη ἀπὸ... Ad. compares iv. 18, 2 where the same words recur.

LXIII. ἢ μηδὲ..... cp. III. 42, 7 μὴ προστιθέναι τιμὴν, ἀλλὰ μὴδ’ ἐλασσούν τῆς ὑπαρχούσης... οὕχ ὅπως ζημιούν ἀλλὰ μὴδ’ ἀτιμάζειν, Dem. de Fals. Leg. § 262 καὶ οὐδεμᾶς κακίας ταῦτα, ἀλλ’ οὐδὲ στρατηγίας γ’ ἀζία, where οὐδὲ offended Voemel. — ὧν ἀπήχθησθε = τῆς ἀπεχθείας. See on de Fals. Leg. § 263. Below 75, 4.

“τόδε ἐν τῷ παρόντι δεδιὼς ἀπραγμοσύνη ἀνδραγαθίζεται·
 “ὡς τυραννίδα γὰρ ἤδη ἔχετε αὐτήν, ἣν λαβεῖν μὲν ἄδικον
 3 “δοκεῖ εἶναι, ἀφείναι δ’ ἐπικίνδυνον. τάχιστ’ ἂν τε πόλιν οἱ
 “τοιούτοι ἐτέρους τε πείσαντες ἀπολέσειαν, καὶ εἴ που ἐπὶ
 “σφῶν αὐτῶν αὐτόνομοι οἰκήσειαν· τὸ γὰρ ἀπραγμον οὐ
 “σώζεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον, οὐδὲ ἐν
 “ἀρχούσῃ πόλει ξυμφέρει ἀλλ’ ἐν ὑπηκόῳ ἀσφαλῶς δου-
 “λεύειν.

LXIV. “ὕμεις δὲ μήτε ὑπὸ τῶν τοιῶνδε πολιτῶν παρά-
 “γεςθε, μήτε ἐμὲ δι’ ὀργῆς ἔχετε, ᾧ καὶ αὐτοὶ ξυνδιέγνωτε
 “πολεμεῖν, εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἔδρασαν ἅπερ εἰκὸς
 “ἦν μὴ ἐβελησάντων ὑμῶν ὑπακούειν, ἐπιγεγέννηταί τε πέρα
 “ῶν προσεδεχόμεθα ἢ νόσος ἥδε, πρᾶγμα μόνον δὴ τῶν
 2 “πάντων ἐλπίδος κρεῖσσον γεγεννημένον. καὶ δι’ αὐτήν οἶδ’
 “ὅτι μέρος τι μᾶλλον ἔτι μισοῦμαι, οὐ δικαίως, εἰ μὴ καὶ

μοσύνην T. τυραννίδα A.J. ἀφείναι δ’ N.V.F. (teste Ba. tac. Br.) H. Bekk. Popp.
 ἀφείναι δὲ T.A.J. vulg.

§ 3. ἐτέρους τε N.T. πείσαντες corr. N. (es m. r.). ἀπραγμον corr. N. (add. acc.
 m. r. lit. supr. alt. a). Post μετὰ, om. τοῦ T. ἐναρχούσῃ (sic) T.

LXIV. ἀπελθόντες T. ἐπεὶ γεγέννηται A.J. vulg. ante Bauer. ἐπιγεγέννηται
 N.T.H. de F. tac. Br. Ba. ἐλπίδος corr. N. (os m. r.). γεγεννημένον supr. on scripsit ην
 sed cal. transv. induxit T.

§ 2. μέρος τι N.T. vulg. μέρος τι A.J. ὅτ’ ἂν H.A.J. παράλογόν τι corr. N.

§ 2. The same sentiment slightly varied in words recurs in Cleon’s speech III. 40, 7.

§ 3. “And most rapidly would such men (οἱ τότε ἀνδραγαθιζόμενοι) plunge a state into ruin, if either they should persuade others (to adopt their views) or if anywhere they should dwell in independence by themselves (isolated, unmixed with others); for a peaceful policy is not maintained except it be linked with energy, nor in the case of a sovereign state is it expedient, but in a vassal state to live in safe subjection.” The “peace-at-any-price” politicians would have persuaded their countrymen to hearken to the dictation of Sparta. Safety might have thus been secured, but it would have been at the cost of not only losing their position of sovereignty but sinking into that of vassalage (α. 141, 1). This

ignominious safety is expedient for a subject nation, but inexpedient for one which has been holding supremacy over others, for the deprivation of empire is closely connected with danger resulting from the hatred produced during the maintenance of empire: ἀσφ. δουλεύειν is (as others have remarked) found in Dem. de Coron. p. 295 § 203, preceded by ἀσφάλειαν ἄδοξον § 201, τὸ κελεύμενον ποιεῖν § 202. Poppo and others conceive that τὸ ἀπραγμον is the subject to οὐ ξυμφέρει, and that ἀσφαλῶς δουλεύειν belongs only to the second clause, “ad securam (non vexatam) servitutem agendam.”

LXIV. “Continue not to be led astray by such advisers, continue not your anger towards me.” See on I. 86, 5.—ἅπερ εἰκὸς ἦν: supply δρᾶν or δρᾶσαι.

§ 2. I have not here accentuated τι, for I do not understand Pericles to

- 3 "ὅταν παρὰ λόγον τι εὖ πράξῃτε ἐμοὶ ἀναθήσετε. φέρειν
 "τε χρὴ τά τε δαιμόνια ἀναγκαίως τά τε ἀπὸ τῶν πολεμίων
 "ἀνδρείως· ταῦτα γὰρ ἐν ἔθει τῇδε τῇ πόλει πρότερόν τε ἦν
 4 "νῦν τε μὴ ἐν ὑμῖν κωλυθῇ. γνῶτε δὲ ὄνομα μέγιστον αὐτῇν
 "ἔχουσιν ἐν πᾶσιν ἀνθρώποις διὰ τὸ ταῖς ξυμφοραῖς μὴ
 "εἶκειν, πλείστα δὲ σώματα καὶ πόρους ἀναλωκέναι πολέμῳ,
 "καὶ δύναμιν μεγίστην δὴ μέχρι τοῦδε κεκτημένην, ἧς ἐς
 "αἶδιον τοῖς ἐπιγιγνομένοις, ἦν καὶ νῦν ὑπενδωμέν ποτε
 " (πάντα γὰρ πέφυκε καὶ ἐλασσοῦσθαι), μνήμη καταλεί-
 "ψεται, Ἑλλήνων τε ὅτι Ἕλληνες πλείστων δὴ ἥρξαμεν, καὶ
 "πολέμοις μέγιστοις ἀντέσχομεν πρὸς τε ξύμπαντας καὶ καθ'
 "ἐκάστους, πόλιν τε τοῖς πᾶσιν εὐπορωτάτην καὶ μεγίστην
 5 "ὥκῃσαμεν. καίτοι ταῦτα ὁ μὲν ἀπράγμων μέμψαιτ' ἂν, ὁ
 "δὲ δρᾶν τι βουλόμενος καὶ αὐτὸς ζηλώσει· εἰ δέ τις μὴ

(add. ace. supr. *on* m. r. lit. supr. *ι*. fuit παράλογον τι). παράλογόν τι T.V.F. (teste Br. tac. Ba.) H.A.J. Vid. ad I. 65, 1. εὐπράξῃτε (sic) N.

§ 3. φέρειν τὸ N.T. τῇδε om. T. τε post πρότερον om. N.V. νῦν τὸ N.T. καταλυθῇ mavult Bekker.

§ 4. ἀνὸς N. εἶκειν N. οἰκύν V. καὶ πόρους om. N. add. N. marg. m. r. ἀναλωκέναι corr. N. (alt. a m. r.). πολέμῳ N. (lit. supr. o). οἷς (pro ἧς ἐς) T. μὴ post νῦν add. N.V. ὑπενδωμέν ποτὲ N. ὑπενδωμέν ποτε T. καταλείψεται N.V. Ἑλλήνων τὸ N.T. πολέμοις T. πόλιν τὸ N.T. ὥκῃσαμεν hic N.

§ 5. μέμψαιτ' ἂν corr. N. (a m. r. vid. fuisse μέμψοιτ' ἂν). μέμψοιτ' ἂν T.H. "μέμψετ' pr. F., μέμψοιτ' corr." Br. (tac. Ba.). δρᾶν τι N.T. καὶ αὐτὸς om. N. add. N. marg. m. r.

mean "considerably more" (*aliquanto magis*), but simply "in some degree."

§ 3. ἐν ὑμῖν, *vestra opera*—Matth. 578 quotes VII. 8, 2 μηδὲν ἐν τῷ ἀγγέλω ἀφανισθεῖσαν, and Herod. VIII. 100 οὐδὲν γὰρ ἐν Πέρσῃσι τεοῖσι δεδῆληται τῶν πραγμάτων. Cp. 65, 13. For ἐν so used with *things*, see on I. 93, 6.

§ 4. Observe γνῶτε...ἔχουσιν followed by ἀναλωκέναι, precisely as 62, 3 γνῶναι ἐλευθερίαν μὲν...ἀναληφομένην, ἄλλων δ' ὑπακούσας καὶ τὰ προσεκτημένα φιλεῖν ἐλασσοῦσθαι. Observe also in both passages that the verb used is *γινώσκω*, not *εἶδέναι* or *ἐπίσταςθαι*. See further on I. 43, 2. [In Demosth. Aristocr. p. 671 § 155 ἐπειδὴ γε ἀδικεῖν ἔγνω I concur with C. R. Kennedy in translating "at least after he had determined to do wrong," admitting withal

that the other translation may stand.] —καὶ ἐλασσοῦσθαι "to be impaired too," i.e. as well as to increase. Plat. Theaet. 178 Α οἶμαι ἔγωγε καὶ διαμαρτάνειν "to miss the mark too," i.e. as well as to hit it. Arist. Rhet. III. 8, 5 νῦν μὲν οὖν χρώνται τῷ ἐνὶ παιᾶνι καὶ ἀρχόμενοι (where Bekker, in my judgment causelessly, inserts καὶ τελευτῶντες), δεῖ δὲ διαφέρειν τὴν τελευτὴν τῆς ἀρχῆς.—καθ' ἐκάστους = *singulos* (I. 3, 2) belongs as well as *ξύμπαντας* to *πρὸς*. The want in Latin of a word reproductively of *ἀλλήλους*, expressed by *inter se*, or *invicem*, led in the course of time to the strange-looking *sine invicem*, *ad invicem*.

§ 5. καὶ αὐτὸς is to be joined with δρᾶν "wishes himself also to be a man of action."

6 "κέκτηται, φθονήσει· τὸ δὲ μισεῖσθαι καὶ λυπηροὺς εἶναι
 "ἐν τῷ παρόντι πᾶσι μὲν ὑπῆρξε δὴ ὅσοι ἕτεροι ἑτέρων
 "ἡξίωσαν ἄρχειν· ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπίφθονον
 7 "λαμβάνει, ὀρθῶς βουλεύεται. μῖσος γὰρ οὐκ ἐπὶ πολὺ
 "ἀντέχει, ἢ δὲ παραντίκα τε λαμπρότης καὶ ἐς τὸ ἔπειτα
 8 "δόξα ἀείμνηστος καταλείπεται. ὑμεῖς δὲ ἔς τε τὸ μέλλον
 "καλὸν προγνόντες ἔς τε τὸ αὐτίκα μὴ αἰσχροῦν, τῷ ἤδη
 "προθύμῳ ἀμφότερα κτήσασθε καὶ Λακεδαιμονίοις μήτε
 "ἐπικηρυκεύεσθε μήτε ἔνδηλοι ἔστε τοῖς παροῦσι πόνοις
 "βαρυνόμενοι, ὥς οἵτινες πρὸς τὰς ξυμφορὰς γνώμη μὲν
 "ἡκιστα λυποῦνται ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ
 "πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσι."

LXV. Τοιαῦτα ὁ Περικλῆς λέγων ἐπειράτο τοὺς Ἀθη-
 ναίους τῆς τε ἐπ' αὐτὸν ὀργῆς παραλύειν καὶ ἀπὸ τῶν
 2 παρόντων δεινῶν ἀπάγειν τὴν γνώμην. οἱ δὲ δημοσίᾳ μὲν
 τοῖς λόγοις ἀνεπίθοντο, καὶ οὔτε πρὸς τοὺς Λακεδαιμονίους
 ἔτι ἔπεμπον ἔς τε τὸν πόλεμον μᾶλλον ὥρμητο, ἰδίᾳ δὲ τοῖς
 παθήμασιν ἐλυποῦντο, ὁ μὲν δῆμος ὅτι ἀπ' ἐλασσόνων ὀρμώ-
 μενος ἐστέρητο καὶ τούτων, οἱ δὲ δυνατοὶ καλὰ κτήματα κατὰ

§ 6. παρόν, τιπᾶσι (sic) J. ὑπῆρξαι A.J. ὅς. corr. N. (σ^ο vid. fuisse σ^ο).
 δ' ἐπὶ N. δὲ ἐπὶ V.

§ 7. Post μῖσος om. μὲν N.T.V.F. alii. [μὲν] Popp. Ego omisi. ἐπιπολὺ T.A.J.
 vulg. ἐπὶ πολὺ N.V. παραντίκα τε N.T.

§ 8. τοαντίκα A. τοσαντίκα (sic) J. μήτ' ἐπικ. T. ἔνδηλοι ἐστὲ N. ἔνδηλοι
 ἔστε (sic) T. καὶ οἵτινες T. s' et s' mutatis. Vid. ad I. 2, 6. εἵτινες N.V. πρ N.
 εἰσίν ut solet Bekk.

LXV. ἐπ' αὐτὸν N. ἐπ' αὐτῶν V. ἐς αὐτὸν libri sequi. Ed. Bauer.
 § 2. οἱ δὲ T. ὁ μὲν πένης A.J. vulg. ante Bauer. δῆμος N.T.F.H. om. Be.
 (ut ex silentio judico). δὲ ante δυνατοὶ om. T. τούτων corr. N. (ων m. r.). οἰκοδομίαις
 τὲ N.T. s' T.

§ 6. λυπηροὺς εἶναι: cp. the words of
 Alcibiades οἶδα τοὺς τοιοῦτους ἐν τῷ κατ'
 αὐτοὺς βίῳ λυπηροὺς ὄντας vi. 16, 5.

§ 7. From καταλείπεται by Zeugma
 supply to λαμπρότης "endures, abides."

§ 8. ἐπικηρυκεύεσθε: this present means,
 as frequently after a negative or pro-
 hibitive, "be inclined to," as Herodot.
 well-known expression ἐμισθοῦτο παρ'
 οὐκ ἐκδιδόντος τὴν αὐλήν. So 65, 2

οὔτε ἔτι ἔπεμπον. "No further attempt
 was made at negotiation." Thirlwall.

LXV. § 2. ἀνεπίθοντο implies their
 reluctance to yield to his arguments,
 for ἀναπεῖθαι is "to bring over by per-
 suasion," as ἀναδιδάσκειν (ἀναγιγνώσκειν
 Herod. and early Attic) "to bring over
 by convincing." (ἀναπεῖθεσθε ... πείθειν
 vi. 87, 1.)—οἰκοδομίαις for οἰκίας, pre-
 cisely as we use "buildings."

τὴν χώραν οἰκοδομαῖς τε καὶ πολυτελέσι κατασκευαῖς ἀπο-
 λωλεκότες, τὸ δὲ μέγιστον πόλεμον ἀντ' εἰρήνης ἔχοντες.
 3 οὐ μέντοι πρότερόν γε οἱ ξύμπαντες ἐπαύσαντο ἐν ὀργῇ
 4 ἔχοντες αὐτὸν πρὶν ἐξημῖωσαν χρήμασιν. ὕστερον δ' αὖθις
 οὐ πολλῶ, ὅπερ φιλεῖ ὁμιλος ποιεῖν, στρατηγὸν εἵλοντο καὶ
 πάντα τὰ πράγματα ἐπέτρεψαν, ὧν μὲν περὶ τὰ οἰκεία ἕκα-
 στος ἦλγει, ἀμβλύτεροι ἤδη ὄντες, ὧν δὲ ξύμπασα ἡ πόλις
 5 προσεδεῖτο, πλείστου ἄξιον νομίζοντες εἶναι. ὅσον τε γὰρ
 χρόνον προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἐξηγεῖτο
 καὶ ἀσφαλῶς διεφύλαξεν αὐτήν, καὶ ἐγένετο ἐπ' ἐκείνου
 μεγίστη· ἐπεὶ τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν
 6 τούτῳ προγνοὺς τὴν δύναμιν. ἐπεβίω δὲ δύο ἔτη καὶ μῆνας
 ἕξ· καὶ ἐπειδὴ ἀπέθανεν, ἐπὶ πλεόν ἔτι ἐγνώσθη ἡ πρόνοια

§ 3. μέντο N. (supraser. op. m. ead.).

§ 4. ὁμιλος T. ἡ ξύμπασα A.J. vulg. ξύμπασα ἡ N.T.V.F.H. alii. ἄξιον corr. N. (i. vid. man. ead.).

§ 5. ὅσον τε hic N. ὅσον τε T. προὔστη N. Bekk. προὔστη T. ἐπειδὴ τε sequi. libri A.J. vulg. ἐπεὶ τε N.T.V.F.H. Post κατέστη hypost. ponit N. m. r. ὁδὲ, corr. N. (lit. supr. ὁ add. acc. supr. ε m. r. fuit ὁδε). ὁδε, T. κατέστη, ὁδὲ, (sic) A.J.

§ 6. μῆνας ἕξ N.V. Bekk. ἕξ μῆνας T.F. pl. omn. Be. A.J. vulg. Poppo. Eadem discrepantia in i. 109, 3. ἐπιπλέον T.A.J. vulg. ἐπὶ πλεόν N.V.H. de F. tac. Br. Ba. αὐτοῦ ἡ ἐς A.J. vulg. Bekk. ἡ om. N.T.V.F.H. pl. Be. Poppo.

§ 4. ὧν ἦλγει=τῶν ἀλγημάτων. I am not aware whether another example of ἀμβλὺς with a *genitive* can be cited. In 87, 3 I do not think τῆς γνώμης is to be joined with ἀμβλύνεσθαι.

§ 5. I agree with those who understand τῇ εἰρ. "the peace of Euboea," and ὁ πόλεμος "the war," though I would not venture either here or iii. 9, 3 to assert that "in time of peace" is wrong. Modern languages in general, as well as the Greek, when they use a substantive abstractedly "Peace is a blessing, war is a curse," prefix the article. In this respect our language seems to me to have an advantage in never prefixing the article except to some definite "peace," or "war." We are thus spared a perplexity which sometimes arises in languages where the article might signify either "war" in the abstract, or "the particular war." By way of illustration I refer to Aristot. Nic. Eth. iv. 1, 7 τῆς γὰρ ἀρετῆς μᾶλλον

τὸ εὖ ποιεῖν ἢ τὸ εὖ πάσχειν. This cannot be predicated of virtue in general. It is only "the virtue under discussion (*liberality*) that is concerned with conferring and receiving obligation. Again 2=1, 24 τῆς ἀρετῆς γὰρ περὶ ἄμφω (i. e. περὶ χρημάτων δόσιν καὶ λήψιν) οὕτης μεσότητος, ποιήσει (ὁ ἐλευθέριος) ἀμφοτέρα ὡς δεῖ. Is this predicable of ἀνδρεία, σωφροσύνη, in fine of any virtue except liberality and its greater sister μεγαλοπρέπεια? δοκεῖ γὰρ καὶ αὕτη (*this too as well as liberality*). Bekker wrongly (see on i. 14, 4 *Ann. Crit.*) gives καὶ αὐτῇ) περὶ χρημάτων τὴν ἀρετὴν εἶναι. But in 2, 25 τῆς ἀρετῆς γὰρ καὶ ἡδῆσθαι καὶ λυπεῖσθαι ἐφ' οἷς δεῖ καὶ ὡς δεῖ there is no limitation to the virtue under discussion. The sentiment extends to and embraces all moral virtue whatever. ὑπόκειται ἄρα ἡ ἀρετὴ εἶναι ἡ τοιαύτη (*virtue, I mean such virtue, moral virtue, i. e. ἡ ἠθικὴ*) (ἡ διανοητικὴ) περὶ ἡδονὰς καὶ λύπας τῶν βελτίστων πρακτικῇ ii. 2=3, 6.

7 αὐτοῦ ἐς τὸν πόλεμον. ὁ μὲν γὰρ ἡσυχάζοντάς τε καὶ τὸ
ναυτικὸν θεραπεύοντας καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ
πολέμῳ μηδὲ τῇ πόλει κινδυνεύοντας ἔφη περιέσεσθαι· οἱ
δὲ ταῦτά τε πάντα ἐς τοῦναντίον ἔπραξαν, καὶ ἄλλα ἔξω
τοῦ πολέμου δοκοῦντα εἶναι κατὰ τὰς ἰδίας φιλοτιμίας καὶ
ἴδια κέρδη κακῶς ἐς τε σφᾶς αὐτοὺς καὶ τοὺς ξυμμάχους
ἐπολίτευσαν, ἃ κατορθούμενα μὲν τοῖς ἰδιώταις τιμὴ καὶ
ὠφέλεια μᾶλλον ἦν, σφαλέντα δὲ τῇ πόλει ἐς τὸν πόλεμον
8 βλάβη καθίστατο. αἴτιον δ' ἦν ὅτι ἐκεῖνος μὲν δυνατὸς
ὦν τῷ τε ἀξιώματι καὶ τῇ γνώμῃ, χρημάτων τε διαφανῶς
ἀδωρότατος γενόμενος, κατεῖχε τὸ πλήθος ἐλευθέρως, καὶ
οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἤγε, διὰ τὸ μὴ
κτώμενος ἐξ οὐ προσηκόντων τὴν δύναμιν πρὸς ἡδονὴν τι
λέγειν, ἀλλ' ἔχων ἐπ' ἀξιώσει καὶ πρὸς ὀργὴν τι ἀντει-

§ 7. ὁ μὲν...οἱ δὲ T. μὴ δὲ N.T. μῆδε A.J. Post ταῦτα om. τε T. εἰς T.
ἴδια corr. N. (add. acc. m. r. lit. supr. alt. i. fuit ἴδια). ταῖς ἰδιώταις T. s. T.
ὠφέλεια Bekk. Poppo. Vid. ad i. 28, 4. ὠφέλεια N.T.A.J. vulg. omn. ut vid.
libri. βλάβη pr. N. βλάβη corr. N. (lit. supr. η).

§ 8. χρημάτων τε N. T. πρ ἡδονὴν τί N. ἔχων T. πρ N. ὀργὴν τί N. ὀργὴν
τί T.

§ 7. ἀρχὴν μὴ ἐπι. "not acquiring further empire." Cp. i. 144, 1.—τῇ πόλει. The use of the *dative* with κινδυνεύειν, not infrequent in Herodotus and Th., seems to be the same as its use with ἀμαρτάνειν, σφάλλῃσθαι, ψεύδεσθαι, the point wherein one encounters risks, fails, &c. "Cf. de Lat. periclitari aliqua re interpr. Liv. xxxviii. 25." Poppo.—ἔξω τοῦ πολ. δοκ. εἶναι. "Such measures as the sending a squadron to Crete to make an attempt upon Cydonia, when it ought to have sailed without loss of time to reinforce Phormion, ii. 85, 5, 6; the wasting their force in petty expeditions in Sicily before the great invasion; the iniquitous attack on Melos; [this however made by a maritime power determined upon maintaining its sovereignty over all the islanders can hardly come under ἔξω τοῦ πολέμου any more than our discreditable bombardment of Copenhagen 1807], possibly also the expedition against Boeotia, which led to the defeat at

Delium; and various proceedings perhaps of the νῆες ἀργυρολόγοι, such as those recorded iii. 19." Ad.—ἦν...καθίστατο "were likely to become."

§ 8. ἀξιώματι...ἀξιώσει. See on 37, 2. —καὶ οὐκ ἤγετο κ.τ.λ. Cp. Cic. Lael. 25, 96 Ut facile ducem (Scipionem) populi Romani non comitem esse diceres. —πρὸς ὀργὴν ἀντειπεῖν. Admitting that in this combination πρὸς ὀργὴν elsewhere, e.g. Aristoph. Ran. 998 ὅπως... μὴ πρὸς ὀργὴν ἀντιλέξεις signifies "angrily," yet, as πρὸς ἡδονὴν must signify "with a view to pleasing, so as to please them," I agree with Arnold that in this strong antithesis Th. meant by πρὸς ὀργὴν "with a view to, so as to provoke their anger." Adverbs and adverbial expressions are by no means necessarily limited to the agent of a verb. In Plato Theaet. 161 c τὰ μὲν ἄλλα μοι πάνν ἡδέως εἴρηκεν the natural at first sight interpretation is "he has had very great pleasure in speaking," but the sense shows that ἡδέως refers to

9 πείν. ὁπότε γοῦν αἰσθοιτό τι αὐτοὺς παρὰ καιρὸν ὕβρει
 θαρσοῦντας, λέγων κατέπλησεν ἐπὶ τὸ φοβεῖσθαι, καὶ
 δεδιότας αὖ ἀλόγως ἀντικαθίστη πάλιν ἐπὶ τὸ θαρσεῖν.
 10 ἐγίγνετό τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ
 11 πρώτου ἀνδρὸς ἀρχή. οἱ δὲ ὕστερον ἴσοι αὐτοῖς μᾶλλον
 πρὸς ἀλλήλους ὄντες, καὶ ὀρεγόμενοι τοῦ πρώτος ἕκαστος
 γίγνεσθαι, ἐτράποντο καθ' ἡδονὰς τῷ δήμῳ καὶ τὰ πράγ-
 12 ματα ἐνδιδόναι. ἐξ ὧν ἄλλα τε πολλὰ ὡς ἐν μεγάλῃ
 πόλει καὶ ἀρχὴν ἐχούσῃ ἡμαρτήθη, καὶ ὁ ἐς Σικελίαν
 πλοῦς· ὃς οὐ τοσοῦτον γνώμης ἀμάρτημα ἦν πρὸς οὓς

§ 9. αἰσθητό τις T. ἤδη ante ὕβρει add. T. mox transv. cal. induxit m. ead. κατέπλησεν T. ἀντικαθιστίζει (sic) T. θαρρεῖν N.T.V.F.H. pl. Be. θαρσεῖν A.J. vulg.

§ 11. ἴσοι T.A.J. vulg. τοῦ ante πρώτος om. N. supraser. m. r.

§ 12. ἄλλα τὰ N. ἄλλα τε hic T. ἄλλὰ τε A.J. ὃς τοσοῦτον T. supraser. vid. m. ead. [os] Bekk. πρ N. ἐπήεσαν N. ἐπόλεσαν V. Pro κατὰ, καὶ T. τὰς

μοι, as in Soph. Antig. 70 ἐμοῦ γ' ἂν ἡδέως δρώης μετὰ. Perspicuity would have been satisfied, if Plato had written ἡδομένη, Sophocles ἀσμένης. παρὰ γνώμην generally is used to do something contrary to the will, judgment, feelings, &c. of the agent, but surely not so in Eur. Med. 577, ὅμως δ' ἔμοιγε, κεί παρὰ γνώμην ἐρῶ | δοκεῖς προδοῦς σὴν ἄλοχον οὐ δίκαια δρᾶν, nor in Th. iv. 123, 2 καταβασαμένων παρὰ γνώμην τοὺς πολλούς, 127, 2 τῇ τε πρώτῃ ὁρμῇ παρὰ γνώμην ἀντέστησαν. So καθ' ἡδονὰς § 11 is to be taken with τῷ δήμῳ not with the agent of ἐνδιδόναι.

§ 10. ὑπὸ because ἀρχή is a verbal. i. 141, 9. "In reality it gradually became governed by its foremost man." viii. 64, 4 furnishes a striking instance of this idiom. φυγὴ αὐτῶν ἔξω ἦν ὑπὸ τῶν Ἀθηναίων παρὰ τοῖς Πελοποννησίοις "a body of exiles banished by the Athenians." In viii. 21, 1 ὑπὸ is to be omitted not because (as Arnold says) "ἡ ἐπανάστασις ὑπὸ τοῦ δήμου cannot be a correct expression," but because it is not found in the best Mss.

§ 11. καὶ τὰ πράγματα ἐνδιδόναι. "Not only to speak but to surrender also the administration of affairs into

the hands of their people according to the pleasure of the people." Ad. is more correct in his explanation of καὶ (see on 64, 4) than his rendering of τὰ πράγματα ἐνδιδόναι which recurs v. 62, 2, vii. 48, 2.

§ 12. Besides many other mistakes committed especially was the expedition into Sicily a mistake. ἄλλα τε πολλὰ preceding seems fatal to Bekker's conjecture that ὃς should be omitted. A man κατορθοῖ, ἀμαρτάνει: a thing κατορθοῦται, ἀμαρτάνεται. Poppo quotes iii. 67, 6 ἀμαρτανομένων ἔργων, Plat. Protag. 357 E ἡ ἐξαμαρτανομένη πράξις, to which may be added Rep. v. 449 A, viii. 544 A ἡμαρτημένας (πολιτείας), Leg. ii. 670 c μέλος ἡμαρτημένως ἔχει (=ἡμαρτήται), Arist. Nic. Eth. ii. 5=6, 12 ἡ μὲν ὑπερβολὴ ἀμαρτάνεται, viii. 12=10, 4 ἡ Περσικὴ δ' ἡμαρτημένη (βασιλεία). [In iv. 9=3, 35 the μικρόψυχοι are called ἡμαρτημένοι. Our "are mistaken" is temptingly misleading but wrong; its representative of course is ἡμαρτηκότες. Probably Arist. means "put together badly, spoilt in the making." Cp. Fielding, Tom Jones, Book x. Ch. vi. "He was one of those compositions which nature makes up in too great a

ἐπῆρσαν, ὅσον οἱ ἐκπέμψαντες οὐ τὰ πρόσφορα τοῖς οἰχο-
 μένοις ἐπιγιγνώσκοντες ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς περὶ
 τῆς τοῦ δήμου προστασίας τὰ τε ἐν τῷ στρατοπέδῳ ἀμβλύ-
 τερα ἐποιοῦν, καὶ τὰ περὶ τὴν πόλιν πρῶτον ἐν ἀλλήλοις
 13 ἐταράχθησαν. σφαλέντες δ' ἐν Σικελίᾳ ἄλλη τε παρα-
 σκευῇ καὶ τοῦ ναυτικοῦ τῷ πλείονι μορίῳ, καὶ κατὰ τὴν
 πόλιν ἤδη ἐν στάσει ὄντες, ὅμως τρία μὲν ἔτη ἀντεῖχον

hab. (non om.) N. τὰς om. F. διαφορὰς T.A.J. vulg. διαβολὰς N.V.F. ("Sed
 man. rec. correxit: διαφορὰς" Ba.) pl. omn. Be. De H. tac. Ba. ἐταράκθησαν
 (sic) J.

§ 13. ἄλλη τε hic N. ἄλλη τὲ T. σ' T. πλείονι A.J. vulg. πλείονι N.T.V.H.
 de F. tac. Br. Ba. πλείωνι V. (teste Ad. coll. Vol. II. p. 445, Ed. 1, tac. Ed. 3).
 In τρία μὲν ἔτη latet corrupti aliquid. Plane absonum est μὲν, neque τρία cui-
 quam interpretari conanti bene processit. Quod Madvigio venit in mentem ὅμως
 ἐς τρία μέρη ("numerus ternarius pertinet ad ternos pro unis hostes, priores,
 Sicilienses, socios desciscentes.") mihi saltem non probatur. Vide ne in τρία μὲν
 participium aliquod delitescat, verbi gratia τρυχώμενοι ut I, 126, 8, vel τετρυχωμένοι

hurry, and forgets to put any brains
 into their head." I confess I have
 some difficulty about Plat. Men. 88 B
 ὁρθῶς δέ γε ἡ ἔμφρων ἡγείται, ἡμαρτημέ-
 νως δ' ἡ ἄφρων (ψυχὴ). Is Plato's con-
 ception "the guidance of the foolish
 soul is wrong"? I should find no fault
 with either of the following expressions,
 ἡ ἄφρων ψυχὴ ἡγουμένη ἡμαρτῆται, τὸ
 τὴν ἄφρονα ψυχὴν ἡγεῖσθαι ἡμαρτῆται.]
 —οὐ τὰ πρόσφορα κ.τ.λ. "Not after-
 wards deciding what was suitable to the
 expedition that had gone, but....."
 Mr Grote, Vol. VII. p. 306—308, has
 satisfactorily shown that Arnold's in-
 terpretation "a not voting the needful
 supplies to their absent armament" is
 inconsistent with historic facts, though
 there is a slight inaccuracy in his own
 rendering, as the position of οὐ...ἀλλὰ
 shows. "Thucydides appears to have
 in view the violent party contests which
 broke out in reference to the Hermae
 and the other irreligious acts at Athens,
 after the departure of the armament,
 especially to the mischief of realleng
 Alkibiades, which grew out of those con-
 tests." —ἐποιοῦν...ἐταράχθησαν should
 strictly be ποιοῦντες...ταραχθέντες, "The
 mistake was their not voting,...but
 causing ... and becoming disturbed,"
 Th. in the later clause recurring to the
 verb finite from the subordinate con-

struction in the earlier, on the principle
 mentioned on I. 57, 3; 58, 1. For ἀνδρ-
 τημα ἦν...οἱ ἐκπέμψαντες οὐ...ἐπιγιγνώ-
 σκοντες cp. αἴτιον ἦν οἱ Λακεδαιμόνιοι
 προειπόντες IV. 26, 5, πρῶτον: the second
 interpretation of Ad., "were first in-
 volved in internal troubles, and after-
 wards the mischief extended itself to
 their foreign interests," seems to con-
 vey what Th. meant.

§ 13. τρία μὲν ἔτη must be corrupt.
 μὲν is utterly inexplicable, and Arnold's
 attempt to understand by "three years"
 the period from Cyrus entering upon
 the government of lower Asia 407 to the
 surrender of Athens 404 is untenable.
 The period of time is clearly from the
 Sicilian failure to the surrender. The
 winter of 413—412 was employed in
 making preparations on either side, and
 in receiving at Sparta or at Decelea
 deputations of allies of the Athenians
 desirous of revolt. In the spring of
 412 active operations were begun, the
 first recorded action being a naval one
 on the coast of Corinth, followed by the
 Athenian blockade of a Peloponnesian
 fleet which had taken refuge in the har-
 bour Piræum, in May immediately after
 the Isthmian games, VIII. 10. If then
 Th. has here mentioned the time, "eight
 years" is the time required from spring
 412 to spring 404, when Lysander took

τοῖς τε πρότερον ὑπάρχουσι πολεμίοις καὶ τοῖς ἀπὸ Σικελίας μετ' αὐτῶν, καὶ τῶν ξυμμάχων ἔτι τοῖς πλείοσιν ἀφεστηκόσι, Κύρῳ τε ὕστερον βασιλέως παιδὶ προσγενομένῳ, ὃς παρείχε χρήματα Πελοποννησίοις ἐς τὸ ναυτικόν· καὶ οὐ πρότερον ἐνέδοσαν ἢ αὐτοὶ ἐν σφίσι κατὰ τὰς ἰδίας
 14 διαφορὰς περιπεσόντες ἐσφάλησαν. τοσοῦτον τῷ Περικλεῖ ἐπερίσσευσε τότε ἀφ' ὧν αὐτὸς προέγνω καὶ πάννυ ἄν ῥαδίως περιγενέσθαι τῶν Πελοποννησίων αὐτῶν τῷ πολέμῳ.

LXVI. Οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι τοῦ αὐτοῦ θέρους ἐστράτευσαν ναυσὶν ἑκατὸν ἐς Ζάκυνθον τὴν νῆσον, ἣ κείται ἀντιπέρας Ἡλίδος· εἰσὶ δὲ Ἀχαιῶν τῶν ἐκ Πελο-
 2 ποννήσου ἄποικοι, καὶ Ἀθηναίοις ξυνεμάχουν. ἐπέπλεον δὲ Λακεδαιμονίων χίλιοι ὀπλίται, καὶ Κνήμης Σπαρτιατῆς

ut iv. 60, 2, vii. 28, 3, vel denique *τριβόμενοι* (quod propius a literarum ductu fortasse abest) ut vii. 42, 6. Nam quod olim tentaveram *τειρόμενοι* haud scio an poetae soli usurpent. In Aristoph. Pac. 990, *τρία* videtur primum irrepsisse a praeced. *τρν*, deinde, veram vocem expulisse, postremo *καὶ* inferendi causam fuisse. Alcaeo archonte doctam esse fabulam hodie constat, anno a.c. 421, initio veris, octo mensibus (Eratosthene teste ap. Schol. ad 48) post Brasidae et Cleonis mortem. Aliud praeterea mendum subesse puto loco Aristophanico. Nam quod Elmsleius docet *τρίχεσθαι* cum genetivo jungi. mihi quidem nondum persuasit. Interim *χῆται δέκ' ἔτη* conjecturam meam propono, non quo veram esse opiner, sed quia nōdum utrumque solvit. Ceterum quod ad locum nostrum attinet, si de participio delitescente recte judicavi, *ἔτη ἡ* facilis est correctio. Vid. not. — *πλείοσιν A.J. vulg. πλείοσιν N.T.V.H. de F. tac. Ba. Br. κύρῳ τὲ N.T.*

§ 14. *τὴν corr. N. m. r. (ἣν fuit τῶν). πόλιν add. N. marg. m. r. τὴν πόλιν πελοποννησίων ἐν τῷ πολέμῳ V. αὐτῶν hab. N. ἐν om. N. τὴν πόλιν τῶν πελ. αὐτῶν A.J. vulg. τὴν πόλιν om. T.F.H. pl. Be.*

LXVI. Post *θέρους* add. *τελευτώντος T. ζάκυνθον corr. N. v m. ead. necne p. l. ἀθηναίους corr. N. (post lit. supr. oi add. acc. supraser. σ m. r. fuit ἀθηναῖοι). ἀθηναῖοι F. (teste Br. tac. Ba.). ἀθηναῖοι T.A.J. vulg.*

§ 2. *δὲ post ἐπέπλεον om. N. supraser. m. r. δὲ hab. T. δὲ om. F.H. χίλιοι corr. N. (post lit. χι. vid. m. ead.). ὀπλίται T. κνήμος corr. N. (ἡ m. r.).*

possession of the Long Walls and the Piraeus. Assuming then that in the corrupt *τριαμεν* a participle is lurking, the alteration of *ἔτη ἡ* (i. e. *ὀκτώ*) seems not improbable.—*περιπεσόντες*: I think Poppo rightly from *διαφορὰς* supplies *αὐταῖς*.

§ 14. "Such a superabundance of resources had Pericles then, from which he had foresight that himself—whatever others might do—could most easily come off without defeat from the Peloponnesians alone," single-handed, without the junction of the Sicilian Greeks and the allies revolted, and the after

accession of Cyrus. It is somewhat surprising that Th. does not mention Tissaphernes and Pharnabazus, as well as Cyrus? For the infinitive see on i. 43, 2; 69, 6, ii. 64, 4.

LXVI. § 1. *ξυνεμάχουν. Cp. ii. 9, 5.*

§ 2. *ἐπέπλεον*: not *adversus illos vehabatur* (as the Latin interpreters render it), but simply "were on board." So I understand iv. 11, 2 *ναύαρχος δὲ αὐτῶν ἐπέπλει Θρασυμηλίδας. Cp. ὁ ἐπιπλέων in the Orators e.g. Dem. Zenoth. p. 385, § 12 τῷ σίτῳ, δν ὁ παρ' ἡμῶν ἐπιπλέων (our agent on board the ship) ἐπρίλατο.*

3 ναύαρχος. ἀποβάντες δὲ ἐς τὴν γῆν ἐδῶσαν τὰ πολλά.
4 καὶ ἐπειδὴ οὐ ξυνεχώρουν, ἀπέπλευσαν ἐπ' οἶκον.

LXVII. Καὶ τοῦ αὐτοῦ θέρους τελευτῶντος Ἀριστεὺς Κορίνθιος καὶ Λακεδαιμονίων πρέσβεις, Ἀνήριστος καὶ Νικόλαος καὶ Στρατόδημος, καὶ Τεγεάτης Τιμαγόρας, καὶ Ἀργεῖος ἰδίᾳ Πόλλις, πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλέα, εἴ πως πείσειαν αὐτὸν χρήματά τε παρέχειν καὶ ξυμπολεμεῖν, ἀφικνοῦνται ὡς Σιτάλκην πρῶτον τὸν Τήρεω ἐς Θράκην, βουλόμενοι πείσαι τε αὐτόν, εἰ δύναιντο, μεταστάντα τῆς Ἀθηναίων ξυμμαχίας στρατεῦσαι ἐπὶ τὴν Ποτίδαιαν, οὗ ἦν στράτευμα τῶν Ἀθηναίων πολιορκοῦν, καὶ ἥπερ ὥρμητο, δι' ἐκείνου πορευθῆναι πέραν τοῦ Ἑλλησπόντου ὡς Φαρνάκην τὸν Φαρναβάζου, ὃς αὐτοὺς ἔμελλεν ὡς βασιλέα ἀναπέμψειν. παρατυχόντες δὲ Ἀθηναίων πρέσβεις Λέαρχος Καλλιμάχου καὶ Ἀμεινιάδης Φιλήμονος παρὰ τῷ Σιτάλκῃ πείθουσι τὸν Σάδοκον τὸν γεγενημένον Ἀθηναῖον, Σιτάλκου

§ 3. γῆν (sic) N. ταπολλά N.A.J.

LXVII. στρατοδημος corr. N. στ m. r. γρ. Πρατόδημος N. marg. m. r. Πρατόδημος V.F. (teste Br.) pl. Ba. A.J. vulg. ante Bauer. De H. tacetur. Sed cum Ba. ait "Στρατόδημος Reg. Vulgo Πρατόδημος" suspicor eam formam in H. scriptam esse. πρατόδαμος T. quod Laconicam certe dialectum sapit. ἰδίᾳ Πόλις A.J. vulg.

ante Bauer. ἰδιὰ πόλιν corr. N. (lit. inter α et π add. acc. utrumque supraser. m. r. fuit ἰδιὰ πόλις vel ἰδιὰ πόλις) ἰδίᾳ πόλλις V.H. (in marg. γρ. πολλάκις) ἰδιὰ πολλάκις T. de F. tac. Br. Ba. πολλάκις Schol. sed addit γράφεται ἰδίᾳ Πόλις ὄνομα κύριον

ἀνευ τοῦ κοινοῦ· οἱ γὰρ Ἀργεῖοι φίλοι ἦσαν Ἀθηναίοις. εἰς τὴν T. χρήματά corr. N. (supraser. τε. add. alt. acc. m. r.) χρήματα τὲ T. τήρεω corr. N. (post lit. ἡρ m. r.) πείσαι τὲ N.T. Post πολιορκοῦν, add. καὶ παῦσαι βοηθεῖν τε αὐτοῖς A.J. vulg. om. N.T.V.F. ("a manu tamen rec. in marg. adscripta" Ba.). De H. tacetur. πορευθῆναι hab. in textu N. πορευθῆναι om. V. add. V. marg.

§ 2. ὁ καλλιμάχου A.J. vulg. ὁ om. N.T.V.F.H. pl. omn. Be. ἀμεινιάδης corr. N. (post lit. 2 litt. cap. σ m. r. fuit ἀμεινιάδης ὁ.) ὁ φιλήμονος T.A.J. vulg. ὁ om.

§ 4. οὐ ξυνεχώρουν, "were not disposed to yield." See on de Fals. Leg. § 365. This imperfect following a negative repeatedly recurs in our Author.

LXVII. Herod. vii. 137 mentions only the first three. I have retained Στρατόδημος, though as the name of a Spartan envoy it should more correctly be -δαμος. Πρατόδημος is too hybrid a form. I suspect that T. has given us the true reading Πρατόδαμος.—ἰδίᾳ: ἀνευ τοῦ κοινοῦ. οἱ γὰρ Ἀργεῖοι φίλοι ἦσαν Ἀθηναίοις.—ἐπὶ τὴν II. Not with hostile

purpose, for the Athenians were blockading Potidaea, and the envoys wished Sitalces to compel the raising of the siege. Cp. iv. 43, ἡλθεν ἐπὶ τὴν Σολύγειαν κώμην, φυλάξων ἀτεῖχιστον οὔσαν. vii. 56, 4, 57, 1 furnishes a notable instance of the pliability of use of the preposition. "Advance upon such a position, place" in our language would equally serve for an offensive and a defensive advance.—ἀναπέμψειν "to escort them up the country, inland," to Susa.

υῖόν, τοὺς ἄνδρας ἐγχειρίσαι σφίσιν, ὅπως μὴ διαβάντες ὡς
 3 βασιλέα τὴν ἐκείνου πόλιν τὸ μέρος βλάβωσιν. ὁ δὲ
 πεισθεὶς πορευομένους αὐτοὺς διὰ τῆς Θράκης ἐπὶ τὸ
 πλοῖον ᾧ ἔμελλον τὸν Ἑλλησποντον περαιώσειν, πρὶν
 ἐσβαίνειν ξυλλαμβάνει, ἄλλους ξυμπέμψας μετὰ τοῦ Λεάρχου
 καὶ Ἀμεινιάδου, καὶ ἐκέλευσεν ἐκείνοις παραδοῦναι· οἱ δὲ
 4 λαβόντες ἐκόμισαν ἐς τὰς Ἀθήνας. ἀφικομένων δὲ αὐτῶν
 δέισαντες οἱ Ἀθηναῖοι τὸν Ἀριστέα μὴ αὖθις σφᾶς ἔτι πλείω
 κακουργῇ διαφυγών, ὅτι καὶ πρὸ τούτων τὰ τῆς Ποτιδαίας
 καὶ τῶν ἐπὶ Θράκης πάντ' ἐφαίνετο πράξας, ἀκρίτους καὶ
 βουλομένους ἔστιν ἃ εἰπεῖν αὐθημερὸν ἀπέκτειναν πάντας
 καὶ ἐς φάραγγας ἐσέβαλον, δικαιοῦντες τοῖς αὐτοῖς ἀμύνε-

corr. N.V.F. ("sed a man. rec. additus" Ba.) H. pl. omn. Be. ἐγχειρῖσαι corr. N. (i m. r. fuit ἐγχειρῆσαι). ἐς βασιλέα N.V.

§ 3. ὁ δὲ et infra οἱ δὲ T. ᾧ corr. N. m. r. (lit. 2 litt. cap. fuit ὡς q. unus sequi. cod. hab. et Thom. Mag. p. 704) ὁ ἔμελλον A.J. περαιώσειν omn. ut vid. nisi quod περαιώσειν corr. N (pr. e m. ead. op.). Vid. not.

§ 4. ἔτι corr. N. m. r. (fuit op. ἐπὶ) πλέω A.J. vulg. πλείω N.T.V.H. de F. tac. Ba. Br. ὅτι (sic) J. Post ποτιδαίας, ἐπὶ Θράκης ἐπὶ τὸ πλοῖον ᾧ ἔμελλον τὸν Ἑλλησπον-
 γας
 τον περαιώσειν πρὶν ἐσβαίνειν add. T. ex superioribus repetita. φάραγγας H. φάραγκ

§ 2. τὸ μέρος. See on I. 74, 4.

§ 3. Herod. vii. 137 gives the spot of the capture ἤλωσαν κατὰ Βισάνθην τὴν ἐν Ἑλλησπόντῳ. This place, also called Παιδεστός, Ptolemy (iii. 11, 6) and others, followed by modern geographers, place on the Propontis. The modern name is Rodosto.—περαιώσειν. Interpreters understand this as a *neuter* verb, as Thom. Mag. also does, protesting against such usage. But περαιῶ *active* is not rare in Th. e.g. iv. 121, 2 στρατιὰν πλείω ἐπεραιώσε, nor περαιῶσθαι *passive* (not *middle*), e.g. i. 10, 6 μέλλοντας πέλαγος περαιώσεσθαι (the accusative following because the *active* takes a double acc., περαιῶν στρατιὰν τὸ πέλαγος) literally "about to be conveyed across an open sea." I cannot persuade myself that either this verb or any verb ending in -ῶ can admit of a *neuter* sense. ἐξισοῦν=to make equal, produce what is equal, do what is equal. Not even δηλοῖ in Plat. Gorg. 483 D and the passages quoted in Stallbaum's note is *neuter*, the true ren-

dering being "it gives indication." If the text therefore be correct, I should render the words, "in which persons were to convey them across the Hellespont." It appears from the context that Aristeus and his colleagues had left the court of Sitaece before the arrival of the Athenian envoys and were already on their way (πορευομένους αὐτοῖς) to the Hellespont. Sitaece, if not prepared to act openly against the Athenians by sending an army to relieve Potidaea, yet was willing to allow them a free passage, and not improbably sent an escort with them. In this escort lies the subject of ἐπόρευον. The omission of τινὲς has been noticed on I. 2, 2, and αὐτοῖς is easily repeated from the preceding, as in fact it again is to παραδοῦναι and ἐκόμισαν. ὁ ἔμελλον Poppe's conjecture is very ingenious, and ὁ is given by both the Aldine and the Juntine editions, an insertion however not supported, as far as I see, by any *known* MS.

σθαι οἷσπερ καὶ οἱ Λακεδαιμόνιοι ὑπῆρξαν, τοὺς ἐμπόρους οὓς ἔλαβον Ἀθηναίων καὶ τῶν ξυμμάχων ἐν ὀλκάσι περὶ Πελοπόννησον πλέοντας ἀποκτείναντες καὶ ἐς φάραγγας ἐσβαλόντες. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, ὡς πολεμίοις διέφθειρον, καὶ τοὺς μετὰ Ἀθηναίων ξυμπολεμοῦντας καὶ τοὺς μὴδὲ μεθ' ἐτέρων.

LXVIII. Κατὰ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τελευτῶντος καὶ Ἀμπρακιῶται αὐτοὶ τε καὶ τῶν βαρβάρων πολλοὺς ἀναστήσαντες ἐστράτευσαν ἐπὶ Ἄργος τὸ Ἀμφιλοχικὸν καὶ τὴν ἄλλην Ἀμφιλοχίαν. ἔχθρα δὲ πρὸς τοὺς Ἀργεῖους ἀπὸ τοῦδε αὐτοῖς ἤρξατο πρῶτον γενέσθαι. Ἄργος τὸ Ἀμφιλοχικὸν καὶ Ἀμφιλοχίαν τὴν

Paris 1636 (supraser. fort. m. ead.) φάλαγκας Par. 1736 γας corr. ρ supraser. m. altera. οἷσπερ s' T. ὀλκάσι corr. N. (spir. m. r.). ὀλκάσι T.

§ 5. καταρχὰς N.T.V. (coll. Vol. II. p. 445) μὴ δὲ N.T.V.H.A.J.

LXVIII. καὶ (ante ἀμπρακιῶται) corr. N. m. r. ἀμπρακιῶται hic T. Sed § 5 ἀμβρακιωτῶν, 7 ἀμβρακιώτας, 9 ἀμβρακιῶται. ἐμπρακιῶται (sic) J. Sed infra ἀμπ. αὐτοὶ τὲ corr. N. (ὁ m. ead. op.) αὐτοὶ τε hic T. ἐπὶ τὸ ἄργος T.A.J. vulg. ante Baner. ἐπὶ ἄργος N.V.H. q. recepi. ἐπ' ἄργος F. Bekk. Poppo. ἀμφιλοχίαν corr. N. (λ. m. ead.).

§ 2. πρ N. αὐτοῖς om. pr. N. supraser. m. r.

§ 3. s' ἀμφιλοχίαν T, ἀμβρακιῶ T. πρίδι N.T.

§ 4. οἷσπερ...ὑπῆρξαν. See on de Fals. Leg. § 321.

LXVIII. αὐτοὶ τε καὶ...πολλοὺς ἀναστήσαντες, a well-known idiom for αὐτοὶ τε καὶ πολλοί. Cp. Plat. III. Rep. 398 A εἰ ἡμῖν ἀφίκοιτο εἰς τὴν πόλιν αὐτὸς τε καὶ τὰ ποιήματα βουλόμενος ἀποδείξασθαι, and still more vividly IV. 427 D τὸ δὲ μετὰ τοῦτο σκόπει ἐν αὐτῇ φῶς ποθὲν πορισάμενος ἰκανὸν αὐτὸς τε καὶ τὸν ἀδελφὸν παρακάλει καὶ Πολέμαρχον καὶ τοὺς ἄλλους. Still more noticeable are Eurip. Electr. 496 ἦκω φέρων...πελάοντες τε, τευχέων τ' ἐξελὼν τυρέυματα, Dem. Lept. p. 496 § 131 ἐροῦσιν ὡς Μεγαρεῖς καὶ Μεσσήνιοι τινες εἶναι φάσκοντες ἔπειτ' ἀτελεῖς εἰσὶν ἄθροοι παμπληθεῖς ἄνθρωποι, καὶ τινες ἄλλοι δοῦλοι καὶ μαστιγίαί, Λυκίδας καὶ Διονύσιος, καὶ τοιοῦτους τινὰς ἐξειλεγμένοι, which has given trouble to more than one Editor. The use of the participle is quite a stranger to our idiom. Our

only mode of retaining it is by substituting for it the relative with the verb. So here translate "and many...whom they had summoned to their standard," and in Eur. "and cheese which I have selected as a choice present from the vats."

§ 2. πρὸς τοὺς Ἀργεῖους...αὐτοῖς, "between them and the Argives." This is varied § 8 by the substitution of two datives. The orators, if I mistake not, invariably express this relation by the dative joined with πρὸς and the accusative, e.g. Dem. Pantaen. p. 966 § 1 γεγεννημένων ἀμφοτέρων μοι τούτων πρὸς Πανταίνετον παρεγραψάμην...τὴν δίκην, where I am surprised that some Editors have placed a comma after τούτων, not observing, though the same § gave them an instance, that παραγράφεσθαι besides δίκην takes also an accusative of the person who brings an action.

ἄλλην ἔκτισε μετὰ τὰ Τρωϊκὰ οἴκαδε ἀναχωρήσας καὶ
οὐκ ἀρεσκόμενος τῇ ἐν Ἄργει καταστάσει Ἀμφίλοχος ὁ
Ἀμφιάρεω ἐν τῷ Ἀμπρακικῷ κόλπῳ, ὁμώνυμον τῇ ἑαυτοῦ
4 πατρίδι Ἄργος ὀνομάσας. καὶ ἦν ἡ πόλις αὕτη μεγίστη
τῆς Ἀμφιλοχίας καὶ τοὺς δυνατωτάτους εἶχεν οἰκήτορας.
5 ὑπὸ ξυμφορῶν δὲ πολλαῖς γενεαῖς ὕστερον πιεζόμενοι
Ἀμπρακιώτας ὁμόρους ὄντας τῇ Ἀμφιλοχικῇ ξυνοίκους
ἐπηγάγοντο, καὶ ἐλληνίσθησαν τὴν νῦν γλῶσσαν τότε
πρῶτον ἀπὸ τῶν Ἀμπρακιωτῶν ξυνοικησάντων· οἱ δὲ ἄλλοι
6 Ἀμφίλοχοι βάρβαροί εἰσιν. ἐκβάλλουσιν οὖν τοὺς Ἀργείους
7 οἱ Ἀμπρακιῶται χρόνῳ καὶ αὐτοὶ ἴσχουσι τὴν πόλιν. οἱ δ'
Ἀμφίλοχοι γενομένου τούτου διδόασιν ἑαυτοὺς Ἀκαρνᾶσι,
καὶ προσπαρακαλέσαντες ἀμφότεροι Ἀθηναίους, οἱ αὐτοῖς
Φορμίωνά τε στρατηγὸν ἔπεμψαν καὶ ναῦς τριάκοντα, ἀφι-
κομένου δὲ τοῦ Φορμίωνος αἰροῦσι κατὰ κράτος Ἄργος καὶ

§ 5. δὲ...ἀμπρακιώτας; om. T. τοὺς ὁμόρους ὄντες (sic) T. ἐλληνίσθησαν omn. ut vid. libri. Verba hujusmodi a *consonante* incipientia syllabicum augmentum recepisce constat, neque injuria; nullam enim mutationem patitur litera e.g. μηδίῳ, ἐ-μήδισα. Contra in temporali augmento *vocalis* mutatur obscurata litera quam praesens dedit. Propter hanc causam vulgat. reliqui, haud ignarus verisimile esse Platonem Comicum ἡττίκιζεν scripsisse in Hyperb. i. = Vol. ii. p. 669 Meinek. Locum exscribo mea facili uti spero conjectura emendatum, quem Meinek. non videtur intellexisse, ὁ δ' οὐ γὰρ ἡττίκιζεν, ὦ Μοῖραι (Μοῦσαι mavult Meinek.) φίλται, | ἀλλ' ὅποτε μὲν χρεῖη διητώμην λέγειν | ἔφασκε διητώμην, ὅποτε δ' εἰπεῖν δέοι δλίγον, δλίον ἔλεγεν. διητώμην pro διητώμην, ut σωπάσομαι pro σωπήσομαι, βώσεσθε pro βιώσεσθε, ἡπήσασθαι ab adjectivo ἡπιος, πέπωκα pro eo quod dici oportuit πεπίωκα. Nimirum Hyperbolum solitum esse συνάπτειν τὸν λόγον (vid. Elmsl. ad Aristoph. Acharn. 686) docet quod proxime dicitur eundem Tarentinorum δλίον Attico δλίγον maluisse. Ceterum de augmento in verbis inusitatis non usurpato prudenter quaedam monuit Hermann. ad Eurip. Bacch. 32. γλῶτταν N.V. βάρβαροι εἰσιν N. βάρβαροί εἰσιν hic T.

§ 6. ἐκβάλλουσιν οὖν corr. N. (add. ν supraser. οὖν m. r. fuit ἐκβάλλουσι).

§ 7. οἱ δὲ N. ἄλλοι supraser. m. r. οἱ δὲ ἄλλοι V. ἀκαρνᾶσι corr. N. m. r. (acc.). ἀκαρνᾶσιν T.H. προσεκαλέσαντο vulg. προσπαρακαλέσαντες corr. N. (sc post lit. 3 litt. cap. παρα supraser. es m. r. fuit προσεκαλέσαντο). προσπαρακαλέσαντες T.V.F.H. omn. Be. A.J. φορμίωνα pr. N. φορμίωνά corr. N. supraser. τε (m. r.).

§ 3. οὐκ ἀρεσκόμενος κ.τ.λ. εὔρε γὰρ τὴν μητέρα Ἐριφύλην ἀναιρεθεῖσαν ὑπὸ Ἀλκαίῳ τοῦ ἀδελφοῦ αὐτοῦ Schol.

§ 4. δυνατωτάτους here not in the political sense, but simply "most powerful men as its settlers." See on i. 127, 3.

§ 5. ἐλληνίσθησαν... Ἕλληνες κατὰ τὴν νῦν διάλεκτον ἐγένοντο is the correct explanation of the Scholiast. See passages collected from later writers by Lobeck in a note on Phrynichus p. 379,

380. Ἕλληνισαν would have been equally correct, for -ίζειν means "to speak a certain tongue." The Ambraciots were a Corinthian colony ii. 80, 3.

§ 7. After the adoption of προσπαρακαλέσαντες for the previously edited finite verb, I marvel at Bekker's punctuation who closes the sentence at καὶ ναῦς τριάκοντα. The collocation of καὶ will not allow its junction with ἀμφότεροι. Ad. and Poppo have explained the passage rightly, the

τοὺς Ἀμπρακιώτας ἡνδραπόδισαν, κοινῇ τε ᾤκησαν αὐτὸ
 8 Ἀμφίλοχοι καὶ Ἀκαρνᾶνες. μετὰ δὲ τοῦτο ἡ ξυμμαχία
 9 ἐγένετο πρῶτον Ἀθηναίοις καὶ Ἀκαρνᾶσιν. οἱ δὲ Ἀμπρα-
 κιῶται τὴν μὲν ἔχθραν ἐς τοὺς Ἀργείους ἀπὸ τοῦ ἀνδρα-
 ποδισμοῦ σφῶν αὐτῶν πρῶτον ἐποιήσαντο, ὕστερον δὲ ἐν τῷ
 πολέμῳ τήνδε τὴν στρατείαν ποιοῦνται αὐτῶν τε καὶ Χαόνων
 καὶ ἄλλων τινῶν τῶν πλησιοχώρων βαρβάρων· ἐλθόντες τε
 πρὸς τὸ Ἄργος τῆς μὲν χώρας ἐκράτουν, τὴν δὲ πόλιν
 ὥς οὐκ ἐδύναντο ἐλεῖν προσβαλόντες, ἀπεχώρησαν ἐπ'
 10 οἴκου καὶ διελύθησαν κατὰ ἔθνη. τοσαῦτα μὲν ἐν τῷ θέρει
 ἐγένετο.

LXIX. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀθηναῖοι ναῦς
 ἔστειλαν εἴκοσι μὲν περὶ Πελοπόννησον καὶ Φορμίωνα
 στρατηγόν, ὃς ὀρμώμενος ἐκ Ναυπάκτου φυλακὴν εἶχε μήτ'
 ἐκπλεῖν ἐκ Κορίνθου καὶ τοῦ Κρισαίου κόλπου μηδένα μήτ'
 ἐσπλεῖν, ἐτέρας δὲ ἐξ ἐπὶ Καρίας καὶ Λυκίας καὶ Μελήσαν-
 δρον στρατηγόν, ὅπως ταῦτά τε ἀργυρολογῶσι καὶ τὸ
 ληστικὸν τῶν Πελοποννησίων μὴ ἐῷσιν αὐτόθεν ὀρμώμενον
 βλάπτειν τὸν πλοῦν τῶν ὀλκάδων τῶν ἀπὸ Φασήλιδος
 2 καὶ Φοινίκης καὶ τῆς ἐκεῖθεν ἡπείρου. ἀναβὰς δὲ στρατιᾷ

κατακράτος N.T. (de V. tac. Ad.). A.J. ᾤκησαν hic N. ἀκαρνᾶνες corr. N. (â m.r.). ἀκαρνᾶνες T.

§ 8. ἀκαρνᾶσιν corr. N. (acc. m.r.). ἀκαρνᾶσιν T.

§ 9. στρατείαν N. στρατίαν (sic) V. (coll. Ed. 3). στρατιάν (coll. Ed. 1, Vol. II. p. 445). στρατιάν Ed. Huds. αὐτῶν τε N. αὐτῶν an αὐτῶν T. p. l. τε T. ἐλθόντες τε N.T. ἡδύναντο T.

LXIX. ἔστειλλαν (sic) T. σ' του T. μήτε ἐσπλεῖν N.T.V. μελίσανδρον N.V.F. (teste Br. tac. Ba.) H. μελήσανδρον T. ταῦτά τε N. ταῦτα τε T. ληστικὸν T. ὀλκάδων N.T.

clause of αὐτοῖς...ἐπεμψαν being the same in sense as if it had been πεμψάντων τε τούτων. The construction in viii. 86, 9 may be unravelled in the same way.

§ 9. σφῶν αὐτῶν "suam ipsorum" would be here impertinently emphatic, though Krüger has joined the words. Surely they are to be disjoined as iv. 48, 1 though there is less obscurity in that place, as εἰ βούλονται intervenes. The construction is the same as that noticed on ii. 49, 8. The passages

quoted show that there is no uniformity in the collocation of the *subjective* or the *objective* genitive.

LXIX. ὀρμώμενος ἐκ and below αὐτόθεν ὀρμώμενον "making it their head quarters, their place to start from." See on i. 64, 3. This use of course is limited to the *present tense*.—ταῦτά τε ἀργ. "to collect the tributes in these parts."

§ 2. The brevity of the narrative hardly allows one to determine whether

Ἀθηναίων τε τῶν ἀπὸ τῶν νεῶν καὶ τῶν ξυμμάχων ἐς τὴν Λυκίαν ὁ Μελήσανδρος ἀποθνήσκει καὶ τῆς στρατιᾶς μέρος τι διέφθιρε νικηθεὶς μάχῃ.

LXX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Ποτιδαιᾶται ἐπειδὴ οὐκέτι ἐδύναντο πολιορκούμενοι ἀντέχειν, ἀλλ' αἱ τε ἐς τὴν Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδὲν μᾶλλον ἀπανίστασαν τοὺς Ἀθηναίους, ὃ τε σῖτος ἐπέλελοίπει, καὶ ἄλλα τε πολλὰ ἐπεγεγένητο αὐτόθι ἤδη βρώσεως πέρι ἀναγκαίας καὶ τινες καὶ ἀλλήλων ἐγένευντο, οὕτω δὲ λόγους προσφέρουσι περὶ ξυμβάσεως τοῖς στρατηγοῖς τῶν Ἀθηναίων τοῖς ἐπὶ σφίσι τεταγμένοις, Ξενοφῶντί τε τῷ Εὐριπίδου καὶ Ἑστιοδώρῳ τῷ Ἀριστοκλείδου καὶ Φανομάχῳ τῷ Καλλιμάχου. οἱ δὲ προσεδέξαντο, ὀρώντες μὲν τῆς στρατιᾶς τὴν τالαιπωρίαν ἐν χωρίῳ χειμερινῷ, ἀναλωκυίας τε ἤδη τῆς πόλεως δισχίλια τάλαντα ἐς πολιορκίαν. ἐπὶ τοῖσδε οὖν ξυνέβησαν, ἐξελθεῖν αὐτοὺς καὶ παῖδας καὶ γυναῖκας καὶ τοὺς ἐπικούρους ξὺν ἐνὶ ἱματίῳ, γυναῖκας δὲ ξὺν δυοῖν, καὶ ἀργύριόν τι ῥητὸν ἔχοντας ἐφόδιον. καὶ οἱ μὲν ὑπόσπονδοι ἐξῆλθον ἐπὶ τὴν Χαλκιδικὴν καὶ ἕκαστος ἧ ἐδύνατο· Ἀθηναῖοι δὲ τοὺς τε στρατηγοὺς ἐπητιάσαντο ὅτι ἄνευ αὐτῶν ξυνέβησαν (ἐνόμιζον γὰρ αὖ

§ 2. ἀθηναίων τὲ Ν. στρατιὰ τὲ ἀθ. Τ. μελίσανδρος Ν.Υ. μελήσανδρος Τ. μέρος τι Ν.Τ.Α.Υ. vulg. ante Bekk.

LXX. ποτιδαιᾶται Ν. ποτιδαιᾶται Τ. ἠδύναντο Ν.Τ.Υ. [H. pr. m. si Bauer. intelligo]. ἄλλαι τὲ Τ. ἀλλ' αἱ τε ἐσβολαὶ ἐς τὴν ἀττικὴν Ν.Υ.Φ.Η. ἀλλά τε Ν. ἄλλα τε Τ. καὶ (ante ἀλλήλων) om. pr. Ν. add. Ν. marg. m. r. ἐγένευντο Α.Υ. vulg. ἐγένευντο Ν.Τ.Υ.Φ.Η. pl. om. Be. ξενοφῶντι τὲ Ν.Τ. εὐριπίδου corr. Ν. (pr. l. m. ead. necne p. l.). ἐστιοδώρῳ Ν.Τ.

§ 2. οἱ δὲ Τ. χειμερίῳ corr. Ν. (alt. i. m. ead.). ἀναλωκυίας τὲ Ν.Τ. εἰς πολιορκίαν Ν.Τ.Υ.Φ. ἐς τὴν πολιορκίαν Α.Υ. vulg. ante Bekk.

§ 3. ὡς γυναῖκας Τ. ἀργύριον τι Ν. ἀργύριόν τι Τ.

§ 4. ἐς τε τὴν Α.Υ. vulg. ἐπὶ τὴν Ν.Τ.Υ.Φ.Η. pl. Be. χαλκιδικὴν corr. Ν. (pr. i. m. r. op.). ὅτι corr. Ν. (ti m. ead.). αὐτῶν Ν.Τ. vulg. Α.Υ. Porpo. αὐτῶν cum Bekkero recepi.

"a portion" or "a considerable portion" was slain in the battle. Meanwhile I give in the text μέρος τι δ.

LXX. οὐδὲν μᾶλλον ἀπ... "were not a whit the more causing the Ath. to raise the siege, and the grain had failed."— περί: see on i. 52, 2. ἀναγκαίαις v. 8, 3 ὀπλισιν ἀναγκαίαν, vi. 37, 2 ἀναγκαῖς παρεσκευῆς, vii. 60, 4 ἐξ ἀναγκαίου καὶ

τοιαύτης διανοίας Liv. xxii. 2, 9 necessarium cubile. It is hardly possible to express the epithet by one English word. Our makeshift is too homely.

§ 3. ξὺν ἐν...ξὺν δυοῖν: i.e. ἕκαστον... ἐκάστην. See on i. 14, 1. The Latin tongue has here an advantage in possessing distributive numerals, singulis (privis) vestibis, binis.

κρατῆσαι τῆς πόλεως ἣ ἐβούλοντο), καὶ ὕστερον ἐποίκους
 5 ἑαυτῶν ἔπεμψαν ἐς τὴν Ποτίδαιαν καὶ κατώκισαν. ταῦτα
 μὲν ἐν τῷ χειμῶνι ἐγένετο· καὶ τὸ δεύτερον ἔτος ἐτελεύτα τῷ
 πολέμῳ τῷδε ὃν Θουκυδίδης ξυνέγραψε.

LXXI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι
 καὶ οἱ ξύμμαχοι ἐς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλον, ἐστρά-
 τευσαν δὲ ἐπὶ Πλάταιαν· ἠγείτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου
 2 Λακεδαιμονίων βασιλεύς. καὶ καθίσας τὸν στρατὸν ἔμελλε
 δηῶσειν τὴν γῆν· οἱ δὲ Πλαταιῆς εὐθὺς πρέσβεις πέμψαντες
 3 πρὸς αὐτὸν ἔλεγον τοιάδε. “Ἀρχίδαμε καὶ Λακεδαιμόνιοι,
 “οὐ δίκαια ποιεῖτε οὐδ' ἄξια οὔτε ὑμῶν οὔτε πατέρων ὧν
 4 “ἐστὲ ἐς γῆν τὴν Πλαταιῶν στρατεύοντες. Πausanías γὰρ
 “ὁ Κλεομβρότου Λακεδαιμόνιος ἐλευθερώσας τὴν Ἑλλάδα
 “ἀπὸ τῶν Μήδων μετὰ Ἑλλήνων τῶν ἐθελησάντων ξυνά-
 “ρασθαι τὸν κίνδυνον τῆς μάχης ἣ παρ' ἡμῖν ἐγένετο, θύσας
 “ἐν τῇ Πλαταιῶν ἀγορᾷ Διὶ ἐλευθερίῳ ἱερὰ καὶ ξυγκαλέσας
 “πάντας τοὺς ξυμμάχους ἀπεδίδου Πλαταιεῦσι γῆν καὶ
 “πόλιν τὴν σφετέραν ἔχοντας αὐτονόμους οἰκεῖν, στρατεῦσαι
 “τε μηδένα ποτὲ ἀδίκως ἐπ' αὐτοὺς μηδ' ἐπὶ δουλείᾳ, εἰ
 “δὲ μὴ, ἀμύνειν τοὺς παρόντας ξυμμάχους κατὰ δύναμιν.
 5 “τάδε μὲν ἡμῖν πατέρες οἱ ὑμέτεροι ἔδοσαν ἀρετῆς ἕνεκα

§ 5. τὸ δεύτερον omn. ut vid. libri. ξυνέγραφεν ut solet Bekk.

LXXI. θέρους (non ἔτους) N. δὲ ἐπὶ N.T.V.F. Poppo. δ' ἐπὶ A.J. vulg. Bekk.

πλάταν T. suprascr. m. ead. ἀρχίδαμος corr. N. (spir. m. ead.).

§ 2. καλ...γῆν om. T. γῆν (sic) N. et § 3. πλαταιῆς A.J. vulg. ante Bauer.
 πλαταιαῖς N.T. Bauer. πλαταιῆς Bekk. Poppo. πρὸ N. αὐτοὺς T.

§ 3. δημηγορία πλαταιῶν πρ ἀρχίδαμον T. marg. litt. min. οὔτε οὐδ' ἄξια V.
 οὐδ' ἄξια N. πρῶν N.T. ὧν ἐστὲ A.J. vulg. ὧν ἐστὲ N.T. Bekk. ὧν ἐστὲ Poppo γῆν
 τὴν corr. N. (m. r. op. γ et τ pr. m. hab.). τὴν γῆν τῶν T. πλαταιῶν hic
 et § 4 N.T. omn. ut vid. libri A.J. vulg. πλαταιῶν Bekk. Poppo.

§ 4. θύσαι T. συγκαλέσας T. στρατεῦσαι τὲ N. στρατεῦσαι τε T. ἀδίκως ποτὲ
 μηδένα N.V. μηδ' N.T.H.

§ 5. τὸ δεύτερον: I have noticed this
 on i. 23, 2.

LXXI. § 4. ἀπεδίδου. See on i. 115,
 1, and for the imperfect on i. 26, 1.
 “Formally reinstated the Plateans in
 the independent possession of their city
 and territory” Thirlwall. When the
 Duke of Wellington, in the year 1818,
 by his urgent solicitations prevailed

upon the Allies to relieve him from the
 chief command of the army of occupa-
 tion, and to carry into execution all the
 arrangements for the evacuation of the
 French territory, he might be said ἀπο-
 διδόναι Γαλάταις γῆν τὴν σφετέραν ἔχοντας
 αὐτονόμους οἰκεῖν. (Alison, History of
 Europe Vol. i. ch. vi. § 72 p. 576 Edit.
 MDCCCLIII.)

“καὶ προθυμίας τῆς ἐν ἐκείνοις τοῖς κινδύνοις γενομένης,
 “ὕμεις δὲ τάναντία δρᾶτε· μετὰ γὰρ Θηβαίων τῶν ἡμῖν
 6 “ἐχθίστων ἐπὶ δουλείᾳ τῇ ἡμετέρα ἦκετε. μάρτυρας δὲ
 “θεοὺς τοὺς τε ὀρκίους τότε γενομένους ποιούμενοι καὶ
 “τοὺς ὑμετέρους πατέρας καὶ ἡμετέρους ἐγγχωρίους, λέγομεν
 “ὕμιν τὴν γῆν τὴν Πλαταιίδα μὴ ἀδικεῖν μηδὲ παραβαίνειν
 “τοὺς ὄρκους, ἑὰν δὲ οἰκεῖν αὐτονόμους καθάπερ Πανσανίας
 “ἐδικαίωσεν.”

LXXII. Τοσαῦτα εἰπόντων Πλαταιῶν Ἀρχίδαμος
 ὑπολαβὼν εἶπε “Δίκαια λέγετε, ὦ ἄνδρες Πλαταιῆς, ἦν
 2 “ποιῆτε ὅμοια τοῖς λόγοις. καθάπερ γὰρ Πανσανίας ὑμῖν
 “παρέδωκεν, αὐτοὶ τε αὐτονομεῖσθε καὶ τοὺς ἄλλους ξυνε-
 “λευθεροῦτε, ὅσοι μετασχόντες τῶν τότε κινδύνων ὑμῖν
 “τε ξυνώμοσαν καὶ εἰσὶ νῦν ὑπ’ Ἀθηναίοις, παρασκευὴ τε
 “τοσὴδε καὶ πόλεμος γεγένηται αὐτῶν ἔνεκα καὶ τῶν
 3 “ἄλλων ἐλευθερώσεως. ἥς μάλιστα μὲν μετασχόντες καὶ
 “αὐτοὶ ἐμμένετε τοῖς ὀρκίοις· εἰ δὲ μή, ἅπερ καὶ τὸ πρότερον
 “ἦδη προῦκαλεσάμεθα, ἡσυχίαν ἄγετε νεμόμενοι τὰ ὑμέτερα

§ 5. πρὲς N.T. ἡμέτεροι T. supraser. m. ead. ὑμῖν πατέρες οἱ ἡμέτεροι F. (teste Br. tac. Ba.). τοῖς ἐν V.F. (teste Br. tac. Ba.) τῆς ἐν N. ἐχθίστων corr. T. (i m. ead.). ὑμετέρα T.

§ 6. ὀρκίους N. fort. T. τοὺς τό^{τε} T. supraser. m. ead. πρῶους N.T. καὶ ἡμῖν T. λέγω μὲν T. μὴ δὲ N.T. μῆδε A.J. ὅρους ἑὰν T. ἐδικαίωσεν Bekk.

LXXII. πλαταιῶν pr. N. πλαταιέων corr. N. (lit. supr. ω add. ε et acc. m. r.). τῶν πλαταιέων T. εἶπεν A.J. vulg. εἶπε N.T.H. δημηγορία ἀρχιδάμου T. marg. litt. min. πλαταιεῖς N. πλαταιεῖς T. πλαταιῆς A.J. ποιεῖτε T. ὅμοια N.T.A.J. vulgo Poppo. ὁμοῖα Bekk.

§ 2. γὰρ om. H. πανσανίας bis T. alt. transv. cal. induct. αὐτοὶ τὲ N. αὐτοὶ τε T. αὐτονομεῖσθαι F. (teste Br. tac. Ba.). ὑμῖν τὲ corr. N. (v m. r.). ὑμῖν τε T. παρασκευὴ τὲ N. καὶ πόλεμος om. T. καὶ τῶν (sic) T.

§ 3. τοπρότερον A.J. vulg. τὸ πρότερον N.T.V. αὐτῶν om. pr. N. supraser. m. r. ἐστὲ N.T. μὴ δὲ N.T.A.J. Post δέχεσθε, δὲ om. N.V.F.H. μῆδ’ N.T. μῆδ’ A.J.

LXXII. § 2. ὅσοι...αὐτῶν ἔνεκα: our idiom requires “all who.....and for whose safety.” For the Greek usage, see on i. 74, i ann. crit., though examples are not wanting of the repetition of the relative such as Dem. Pantaen. p. 980 § 46 ὃν τῶν τοιούτων οἱ νόμοι κελεύουσιν ἐπιμελεῖσθαι, καὶ παρ’ ᾧ τῷ μὲν ἡδίκη-
 ὅτι κίνδυνος, i. Cont. Stephan. p. 1118
 § 57 ἣν ψμην εἶναι καὶ δι’ ἧς.

§ 3. This πρόκλησις has not been mentioned before.—I have put a comma after μῆδ’ ἐτέροισι, according to an idiom in use with ourselves as well as the Greeks. “Preserve neutrality, and this will satisfy us.” According to the usual pointing καὶ may be rendered “Even this,” but I should look for καὶ γὰρ τάδε. Obiter I may remark that the Latins of the best times more abruptly omit the copula-

“αὐτῶν, καὶ ἔστε μηδὲ μεθ’ ἐτέρων, δέχεσθε δὲ ἀμφοτέρους
 4 “ φίλους, ἐπὶ πολέμῳ δὲ μηδ’ ἐτέρους, καὶ τάδε ἡμῖν
 5 “ ἀρκέσει.” ὁ μὲν Ἀρχίδαμος τοσαῦτα εἶπεν· οἱ δὲ Πλα-
 ταιῶν πρέσβεις ἀκούσαντες ταῦτα ἐσῆλθον ἐς τὴν πόλιν, καὶ
 τῷ πλήθει τὰ ῥηθέντα κοινώσαντες ἀπεκρίναντο αὐτῷ ὅτι
 ἀδύνατα σφίσιν εἶη ποιεῖν ἃ προκαλεῖται ἄνευ Ἀθηναίων·
 παῖδες γὰρ σφῶν καὶ γυναῖκες παρ’ ἐκείνοις εἴησαν· δεδιέναι
 δὲ καὶ περὶ τῇ πάσῃ πόλει μὴ ἐκείνων ἀποχωρησάντων
 Ἀθηναῖοι ἐλθόντες σφίσιν οὐκ ἐπιτρέψωσιν, ἢ Θηβαῖοι ὡς
 ἔνορκοι ὄντες κατὰ τὸ ἀμφοτέρους δέχεσθαι, αὖθις σφῶν
 6 τὴν πόλιν πειράσωσι καταλαβεῖν. ὁ δὲ θαρσύνων αὐτοὺς
 πρὸς ταῦτα ἔφη· “ὕμεῖς δὲ πόλιν μὲν καὶ οἰκίας ἡμῖν παρά-

§ 3. ἐπὶ πολέμῳ (sine δὲ) F.H.V.N. Additur particula quasi praecessisset ἐπὶ
 μὲν φίλῳ ἀμφοτέρους. ἐπὶ πολέμῳ δὲ T. ἐπὶ πολέμῳ δὲ A.J.

§ 4. ἀρκέσει F.V.N. cum optimis, et sic T., h. e. nihil ultra haec petimus.
 ἀρέσκει A.J. vulgo, sic volumus, quod nimis imperiose dictum videtur. Cf. Soph.
 Trach. 1216, ἀλλ’ ἀρκέσει καὶ ταῦτα. καὶ ὁ μὲν T.

§ 5. εἴη σφίσιν ποιεῖν T. καὶ τῇ περὶ τῇ T. πειράσωσι N. (ω in rasura) A.J.
 Arnold ut vulgo. πειράσονται Poppo, Classen, cum F.H.V.T. Futurum post δεδιέναι
 μὴ exemplis satis defenditur. Vide Aesch. Pers. 115, φρὴν ἀνύσσεται φόβῳ—μὴ
 πόλις πύθῃται—καὶ τὸ Κίσιον πόλιν ἀντίδουπον ἔσσεται, ubi recte Schol. Med. μὴ
 ἀντηγήσῃ θρήνον. Ar. Eccl. 494, μὴ καὶ τις ἡμᾶς ὄψεται χημῶν ἰσως κατεῖπη. Ceterum
 vide notata ad 60 § 1 (p. 262).

§ 6. θρασύνων T. ἡμῖν παράδοτε F.H.V.N. (ῆ in rasura). Vulgo et A. παράδοτε
 ἡμῖν, et sic A.J., quod non deterius videtur. ὕμεῖς μὲν πόλιν καὶ οἰκίας παράδοτε τοῖς
 λακεδαίμονιός T. δυνατόν ἐστιν ἐς H.F. ὅπη N.V.T. ὅποι A.J.

tive. In Ter. Phorm. iii. 3, 28=56
 Praestost: audacissime oneris quid vis
 impone, et ferat, I conjectured many
 years ago that Ter. wrote eferat, and
 Fleckeisen and Wagner give this read-
 ing. See Madvig Opusc. Acad. Vol. ii.
 p. 162.

§ 5. δεδιέναι περὶ πόλει: “to fear for.”
 περὶ πόλει “about.” The latter could
 have been used, but with less precision
 than the former. Plat. Protag. 320 A
 δεδιὼς περὶ αὐτοῦ μὴ διαφθαρεῖ, but 322 C
 δειλάς περὶ τῷ γένει ἡμῶν μὴ ἀπόλοιτο πᾶν.
 Both constructions are united in vi. 34,
 4 οὐ περὶ (for) τῇ Σικελίᾳ πρότερον ἔσται
 ὁ ἀγὼν ἢ τοῦ (τῷ would here be wrong)
 ἐκείνους πραιωθῆναι τὸν Ἴονιον. Cp.
 Herod. viii. 99 οὐχ οὕτω δὲ περὶ τῶν
 νηῶν ἀχθόμενοι ταῦτα οἱ Πέρσες ἐποίησαν,
 ὡς περὶ αὐτῷ Ξέρξης δειμαίνοντες. For
 οὐκ ἐπιτρέψωσιν see on i. 71, 1. ἐσῆλ-
 θον. The envoys had gone out of the
 city to the King’s camp, sup. 71, 2.

—καὶ περὶ τῇ πάσῃ πόλει, “not only
 for their friends, who were hostages
 at Athens, but for the whole city; for
 when the Spartans had retired, on the
 terms being accepted, the Athenians
 might come and not allow them to ad-
 mit both parties (i. e. include the ene-
 my’s party) as friends.”—ἐπιτρέψωσιν
 = ἔωσιν, sc. ἀμφοτέρους δέχεσθαι φίλους.
 —ἢ Θηβαῖοι κ.τ.λ., i. e. ἢ μὴ Θ. “Per-
 haps too the Thebans, claiming to be
 included in the treaty by virtue of the
 clause to receive both (as friends, § 3),
 might try to get possession of their city
 a second time” (sup. 3), viz. on the plea
 that they were unjustly kept out of it.
 Arnold’s version is lax, though it gives
 the sense, “as being comprehended
 within the terms of their oath when
 they swore to admit both parties.”—
 ἔνορκοι, as he observes, here=ἐνσπονδοί.

§ 6. ὕμεῖς δὲ κ.τ.λ. A specious offer
 is then made: “Well, do you hand over

“δοτε τοῖς Λακεδαιμονίοις καὶ γῆς ὅρους ἀποδείξατε καὶ
 “δένδρα ἀριθμῶ τὰ ὑμέτερα καὶ ἄλλο εἴ τι δυνατόν ἐς
 “ἀριθμὸν ἐλθεῖν· αὐτοὶ δὲ μεταχωρήσατε ὅποι βούλεσθε,
 7 “ἕως ἂν ὁ πόλεμος ᾗ· ἐπειδὰν δὲ παρέλθῃ, ἀποδώσομεν
 8 “ὑμῖν ἃ ἂν παραλάβωμεν. μέχρι δὲ τοῦδε ἔξομεν παρα-
 “καταθήκη, ἐργαζόμενοι καὶ φορὰν φέροντες ἢ ἂν ὑμῖν
 “μέλλῃ ἱκανὴ ἔσεσθαι.”

LXXIII. Οἱ δ' ἀκούσαντες ἐσῆλθον αὖθις ἐς τὴν
 πόλιν, καὶ βουλευσάμενοι μετὰ τοῦ πλήθους ἔλεξαν ὅτι
 βούλονται ἃ προκαλεῖται Ἀθηναίοις κοινῶσαι πρῶτον, καί,
 ἣν πείθωσιν αὐτούς, ποιεῖν ταῦτα· μέχρι δὲ τούτου σπεί-
 2 σασθαι σφίσιν ἐκέλευον καὶ τὴν γῆν μὴ δηοῦν. ὁ δὲ ἡμέρας
 τε ἐσπείσατο ἐν αἷς εἰκὸς ᾗν κομισθῆναι, καὶ τὴν γῆν οὐκ
 3 ἔτεμνεν. ἐλθόντες δὲ οἱ Πλαταιῆς πρέσβεις ὡς τοὺς Ἀθη-
 ναίους, καὶ βουλευσάμενοι μετ' αὐτῶν, πάλιν ἦλθον ἀπαγ-
 γέλλοντες τοῖς ἐν τῇ πόλει τοιάδε· “οὐτ' ἐν τῷ πρὸ τοῦ
 “χρόνῳ, ὃ ἄνδρες Πλαταιῆς, ἀφ' οὗ ξύμμαχοι ἐγενόμεθα,
 “Ἀθηναῖοί φασιν ἐν οὐδενὶ ὑμᾶς προέσθαι ἀδικουμένους,

§ 7. ἀποδώσομεν μέχρι δὲ vulgo. Verba ὑμῖν (ἡμῖν T.) ἃ ἂν παραλάβωμεν addunt F.H.N.V.T. alii, cum A.J.

§ 8. μέχρι τοῦδε T.

LXXIII. § 1. Hesych. κοινῶσαι· προσανεγκεῖν, h. e. remittere, qui fortasse huc respexit. πείθωσιν omnes, ut videtur, si haec iis probaturi sint. Malis fortasse πείσωσιν. μὴ δηοῦν N.T.

§ 2. ἡμέρας τὲ T.

§ 3. οἱ πλαταιεῖς N. ut solet, et T., et sic mox infra. οἱ πλαταιῆς A.J. οὔτε ἐν N.T. προτοῦ A.J. ἀθηναῖοι φασὶν T.A.J. ὑμᾶς F.N.V.T. Goell. Poppo, Classen. ἡμᾶς Arnold, Bekk. cum A.J., quod paullo melius cum ἐγενόμεθα congruere videtur. Negant se nos, ex quo foedus cum iis fecimus, unquam prodidisse. Sed ὑμῖν inf. § 4.

to us your city and its private houses for a time, pending the war with Athens, and we will hold them, during your absence elsewhere, as a security for your conduct (the abstaining from hostility to us), and will restore them honestly and faithfully when the war is past.”

§ 8. φορὰν, “tribute,” “tax,” “rent,” usually φόρον. Hesychius rightly distinguishes φορά, “motion” (a philosophical term), from φόρος, “tribute.” In I. 76 we are told that the φορὰ χρημάτων, “contribution of money,” was called φόρος, “tribute.” Compare ταφή with τάφος.

LXXIII. § 1. ἐσῆλθον αὖθις: see 72,

§ 5.—μετὰ τοῦ πλήθους implies that the answer was not brought from the few, τῶν ἐν τέλει, but again as the decision of the whole body. The purport of the reply was, to obtain the sanction of Athens, which they dared not offend. —ποιεῖν, supply ἐθέλουσιν from βούλονται.—μὴ δηοῦν, “pending the decision of the Athenians, not to go on ravaging the country.”—ἐν αἷς κ.τ.λ., “that he would suspend operations for a certain number of days, within which there was a reasonable prospect of their return from Athens.”

§ 3. προέσθαι, “that they threw you over,” neglected you when you were being

4 “οὔτε νῦν περιόψεσθαι, βοηθήσειν δὲ κατὰ δύναμιν. ἐπι-
 “σκήπτουσί τε ὑμῖν πρὸς τῶν ὄρκων οὓς οἱ πατέρες ὤμοσαν
 “μῆδὲν νεωτερίζειν περὶ τὴν ξυμμαχίαν.”

LXXIV. Τοιαῦτα τῶν πρέσβεων ἀπαγγειλάντων, οἱ
 Πλαταιῆς ἐβουλεύσαντο Ἀθηναίους μὴ προδιδόναι, ἀλλ’
 ἀνέχεσθαι καὶ γῆν τεμνομένην, εἰ δεῖ, ὀρώντας καὶ ἄλλο
 πάσχοντας ὃ τι ἂν ξυμβαίῃ. ἐξελθεῖν τε μῆδένα ἔτι, ἀλλ’
 2 ἐστὶν ἃ Λακεδαιμόνιοι προκαλοῦνται. ὥς δὲ ἀπεκρίναντο,
 ἐντεῦθεν δὴ πρῶτον μὲν ἐς ἐπιμαρτυρίαν καὶ θεῶν καὶ ἡρώων
 τῶν ἐγχωρίων Ἀρχίδαμος [ὁ βασιλεὺς] κατέστη, λέγων ὧδε·
 “θεοὶ ὅσοι γῆν τὴν Πλαταιίδα ἔχετε καὶ ἡρωες, ξυνίστορες
 “ἔστε ὅτι οὔτε τὴν ἀρχὴν ἀδίκως, ἐκλιπόντων δὲ τῶνδε

LXXIV. § 1. ἀλλὰ ἀνέχεσθαι T. ἀντέχεσθαι F.H.N.V. Aut ἀντέχειν aut ἀνέ-
 χεσθαι scribendum videtur. Cf. i. 31, 1, καὶ τῆς θαλάσσης μᾶλλον ἀντείχοντο. Quod
 adnotavit Poppo, intelligi posse αὐτῶν, sc. τῶν Ἀθηναίων, id ad γῆν περιθωμένους
 potius quam ad γῆν τεμνομένην ὀρώντας ducebat. Tum εἰ δεοὶ non male Dionysius,
 p. 904. Ceterum ὀρώντες et πάσχοντες, utpote ex praeced. v. ἐβουλεύσαντο suspensa,
 scribendum esse contendit C. G. Cobetus, Var. Lect. p. 440, fortasse recte, etsi paullo
 insolentius sonat βουλεύομαι ἀνέχεσθαι ὀρών. Fortasse in animo habuit Th. ἀλλὰ

κρείσσον εἶναι σφίσιν ἀνέχεσθαι κ.τ.λ. ὃ, τι ἂν συμβαίῃ^η T. ἀπὸ τείχους T. Clausulam
 ὅτι ἀδύνατα—προκαλοῦνται male repetitam ex 72, 5 censet Cobetus ibid.

§ 2. ἡρώων F. [ὁ] βασιλεὺς Poppo. ὁ βασιλεὺς A.J. Arnold, Bekk. Articulum
 omittunt F.H.N.V.T. cum optimis, et sic Classen. Σιτάκης Ὀδρυσῶν βασιλεὺς iv.
 101, 5, contulit Poppo. Sed inf. 80, 8, Θαρύπου τοῦ βασιλέως. γῆν πλαταιίδα J.
 (non A.). ἐστὲ N.T. ξυνίστορές ἐστε Bekk. Poppo. ἐκλιπόντων δὲ τῶνδε T.F.H.V.N.

wronged by others,” “sacrificed you to
 their own interests.” One is struck both
 with the rashness, if not the insincerity
 of such a promise, and with the credulity
 which relied on it. But the one desire
 of Athens was not to let the Thebans
 get a footing in Plataea. Sir G. Cox
 (Hist. Gr. ii. p. 137) observes, “It was
 an unfortunate answer. The entreaty
 to the Plataeans that they should hold
 out against all attacks ensured their
 ruin, while it pledged the Athenians to
 a course of action which was either im-
 possible or too costly.”—ἐπισκῆπτουσι,
 “they solemnly adjure you by the oaths
 which your forefathers gave us (to main-
 tain our independence), to make no
 change for the worse in the subsisting
 alliance between us,” viz. ourselves and
 Athens.—πρὸς, as in the formula πρὸς
 θεῶν, approximates to the sense of πρὸ,

“in the sight of,” as we say “Before
 God I swear,” &c.

LXXIV. § 1. μὴ προδιδόναι, viz. δε-
 χόμενοι τοὺς Λακεδαιμονίους. Rather than
 that (they said) they would endure to see
 their lands laid waste and to suffer any
 evil that might befall them from the
 Spartans. The accusatives ὀρώντας and
 πάσχοντας are affected, as Goeller ob-
 serves, by εἰ δεῖ, sc. σφᾶς ἀνέχεσθαι. It
 is evident that there was less of chivalry
 than of obstinacy and of national hatred
 in the final reply; they would die rather
 than give in, and so abandon their
 friends the Athenians.—ἔτι, “after
 the answer now given.” There is a re-
 ference to the proposal to emigrate, 72,
 § 6.

§ 2. ἐντεῦθεν, “after that and as the
 result of it.” This formula of shifting
 the responsibility by protesting that

“πρότερον τὸ ξυνώμοτον, ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ᾗ
 “οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῖν Μήδων ἐκράτησαν καὶ
 “παρέσχετε αὐτὴν εὐμενῇ ἐναγωνίσασθαι τοῖς Ἑλλήσιν,
 “οὔτε νῦν, ἣν τι ποιῶμεν, ἀδικήσομεν· προκαλεσάμενοι γὰρ
 3 “πολλὰ καὶ εἰκότα οὐ τυγχάνομεν. ξυγγνώμονες δὲ ἔστε
 “τῆς μὲν ἀδικίας κολάζεσθαι τοῖς ὑπάρχουσιν προτέροις, τῆς
 “δὲ τιμωρίας τυγχάνειν τοῖς ἐπιφέρουσι νομίμους.”

LXXV. Τοσαῦτα ἐπιθειάσας καθίστη ἐς πόλεμον τὸν
 στρατόν, καὶ πρῶτον μὲν περιεσταύρωσεν αὐτοὺς τοῖς δέν-

Vulgo cum A.J. ἐκλιπόντων τῶνδε. τῶν δευτέρων vel τῶνδ' ἐτέρων τὸ ξυνωμότατον T.—Sententia est, οὐκ ἀδίκως, ἀλλὰ ἐκλιπόντων τῶνδε, ut I. 5, 1, οὐκ ἔχοντός πω αἰσχύνην τούτου τοῦ ἔργου, φέροντος δέ τι καὶ δόξης μᾶλλον. ἐπὶ τὴν γῆν τήνδε N. ὑμῖν post εὐξάμενοι alia manu superser. in N. παρᾶσχετε T. ἐναγωνίεσθαι V.N. ἐναγωνίσασθαι T.A.J. Aoristo utitur sup. 20, 4, ὁ χώρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, et 44, 1, καὶ οἷς ἐνευδαίμονησάι τε ὁ βίος ὁμοίως καὶ ἐντελευτήσai ξινεμετρήθη. Ar. Av. 38, πόλιν κοινὴν—ἐναποτίσαι χρήματα. Eur. Bacch. 508, ἐνδυστυχῆσαι τοῦνομι· ἐπιτήδειος εἶ. Sed praesens ponitur Hipp. 1095, ὦ πέδον Τροϊζήριον, ὡς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα. εἰκότα, ἐτυγχάνομεν T.

§ 3. ξυγγνώμονες δὲ ἔστε A.J. Poppo.

LXXV. § 1. καθίστησιν ἐς πόλεμον T.A.J. ἐς τὸν πόλεμον V.N. Syllaba an in

others are the authors of the wrong, and the appeal to the ἥρωες, otherwise called δαίμονες, as powers to be propitiated, is very characteristic of Greek superstition. The Spartans rest their right on the hegemony they enjoyed under Pausanias.—ἔστε. It is hard to say, especially as ἐστὲ is the reading of N., whether the imperative or the second person plural (este or estis) is meant; probably the former; see § 3.—τὴν ἀρχήν, “at first,” “as originators of the wrong,” opposed to οὔτε νῦν.—ἐκλιπόντων, “proving defaulters in.”—καὶ κ.τ.λ., “and you, in answer to that prayer, made it (gave it to them) favourable to fight in.” Our more accurate grammar would require ‘and which you accordingly,’ &c. An elegant use of the compound with ἐν, as ἐνδυστυχεῖν, ἐντρυφᾶν, ἐγκαθηβᾶν, &c.—πολλὰ καὶ εἰκότα, the terms in 72, 6.—οὐ τυγχάνομεν. Supply αὐτῶν (masculine), “though we have made them many reasonable offers, we fail to gain their assent.” So μὴ τυχοῦσαι θεῶν Ὀλυμπίων, Aesch. Suppl. 161, and similarly Eur. Med. 330, &c.

§ 3. ξυγγνώμονες ἔστε. This phrase balances ξυνίστορες ἔστε, § 2. See the

note on ὁμοία ὀνόματα, 87, 4. “Permit those to be punished for the wrong who are the aggressors, and those to obtain the vengeance they seek for who exact it (try to enforce it) in a legal way.” The datives depend on ξυγγνώμονες as if ξυγχωρήσατε had been used.

LXXV. § 1. ἐπιθειάσας, Hesych. κατευξάμενος, and so the Schol., from whom the gloss is borrowed. Id. ἐπιθεάζει θεοὺς ἐπικαλεῖται. In viii. 1, θειάσαντες seems to mean “having inspired with enthusiasm.” Ibid. 53, 2, μαρτυρομένων καὶ ἐπιθειάζοντων μὴ κατάγειν. Aesch. Cho. 840, Ζεῦ Ζεῦ, τί λέγω; πόθεν ἄρξωμαι τὰδ' ἐπενχομένην κάπιθεάζουσ';—πρῶτον μὲν...ἔπειτα, the usual antithesis. Cf. 89, 2. The operations, which are described in this and the two next chapters with great clearness and minuteness, are easily understood in their general features. (1) A barricade of trees was erected all round the town to prevent any one from escaping, a process which implied a vengeance and a hatred truly Spartan. (2) A mound of earth was raised at one point against the outer circuit of the walls, for the purpose of throwing darts and other missiles into

δρεσιν ἃ ἔκοψαν, τοῦ μηδένα ἔτι ἐξιέναι, ἔπειτα χῶμα ἔχουν
πρὸς τὴν πόλιν, ἐλπίζοντες ταχίστην αἵρεσιν ἔσεσθαι αὐτῶν
στρατεύματος τοσούτου ἐργαζομένου. ξύλα μὲν οὖν τέμνον-
τες ἐκ τοῦ Κιθαιρῶνος παρῳκοδόμουν ἐκατέρωθεν, φορμηδὸν
ἀντὶ τοίχων τιθέντες, ὅπως μὴ διαχέοιτο ἐπὶ πολὺ τὸ χῶμα·
ἐφόρουν δὲ ὕλην ἐς αὐτὸ καὶ λίθους καὶ γῆν καὶ εἴ τι ἄλλο
ἀνύτειν μέλλοι ἐπιβαλλόμενον. ἡμέρας δὲ ἔχουν ἐβδομή-
κοντα καὶ νύκτας ξυνεχῶς, διηρημένοι κατ' ἀναπαύλας, ὥστε
τοὺς μὲν φέρειν τοὺς δὲ ὕπνον τε καὶ σίτον αἰρεῖσθαι. Λακε-
δαιμονίων τε οἱ ξιναγοὶ ἐκάστης πόλεως ξυνεφεστῶτες ἡνάγ-

περισταύρῳσεν alia manu superser. in N. καὶ περισταύρῳσεν T. ἔσεσθαι αὐτὸν J.
ἐργασαμένου T.

§ 2. φορμειδὸν J. ἐπιπολὺ T.A.J. φορεῖν et φέρειν non distinguit Th. Cf. inf.
§ 3, ὥστε τοὺς μὲν φέρειν, § 7, ἐσεφόρουν τὴν γῆν, et 76. 1, φοροῖτο, 77. 3, φοροῦντες
δὲ ὕλης φακέλλους. Contra διαφέρειν et διαφορεῖν ap. Eur. Here. F. 571. Bacch. 739.
Suppl. 382, 715, aliquantum discrepant; hoc enim dissipare, illud potius circumferre
significat. De gerendis vestibus usitatus est φορεῖν, ut 1. 6, 3. Sed πᾶ δ' αὐ φορεῖ
νιν (i.e. φέρει) Soph. Trach. 965. ἀνύττει F.T.A. Cf. 76, § 2. ἀνύττειν μέλλει J.
ταχίστην τὴν αἵρεσιν conj. C. G. Cobet, Var. Lect. p. 440.

§ 3. ξιναγωγοὶ fortasse N. pr. m., et sic O.

the city. (3) They counteracted the efforts made by the besieged to withdraw the earth so as to cause the mound to subside, by putting down bags of clay. On the part of the besieged, the plans adopted were, (1) to heighten their wall in this part by a superstructure of timber and bricks; (2) to cover this externally with hides as a fence against fire and darts; (3) to make a second crescent-shaped wall inwards from the two points of the original wall, between which the mound extended (κατὰ τὸ χῶμα, 76, 3), in case the first should be taken in that part by assault. Lastly, the enemy's battering engines were broken by heavy beams dropped across them from the highest parts of the wall.—τοῦ μηδένα, i.e. ἕνα μηδέος, or ὥστε μηδένα κ.τ.λ. The tragics sometimes thus use τὸ μή, e.g. Aesch. Ag. 15 and 552. See 93, 3, 87, 1, and 88, 4. Both genitive (some say, with an ellipse of ἐνεκα) and accusative are of common occurrence. See inf. § 5.

§ 2. ξύλα μὲν οὖν, “accordingly, they cut stakes and brushwood from Cithæron and laid down a wattled fence on each side of the mound, in place of walls, that the earth might not spread

too far.” The practice is still very common in embankments, and needs no illustration.—φορμηδόν, “like wicker-work,” or “after the fashion of mats (or hurdles),” intertwined cross-wise in and out. See iv. 48 φορμηδὸν ἐπὶ ἀμάξας ἐπιβαλόντες (τοὺς νεκροὺς) ἀπήγαγον ἔξω τῆς πόλεως. It may be questioned if Arnold rightly explains ξύλα, “timbers.” Poppo also says “significant trabes,” while ὕλη he explains ‘brushwood.’—ἐς αὐτό, viz. to the construction of the χῶμα.—ἀνύτειν, “to complete,” “to carry on the work to its full height by being thrown upon it.” Compare the Homeric description of making camp-walls from any material at hand, II. xii. 259, and the building of the city-walls, Thuc. i. 93.

§ 3. διηρημένοι. Poppo thinks the participle may have a medial sense, “distributing the work among themselves.” A simpler rendering seems to be, “divided into relays.” Certainly κατ' ἀναπαύλας does not mean “for the purpose of rest,” or “of their resting.” Here ἀναπαύλαι means “resting-parties.” In Ar. Ran. 113 and 185, “resting-places.”—αἰρεῖσθαι, as we say, “to take food,

4 καζον ἐς τὸ ἔργον. οἱ δὲ Πλαταιῆς, ὀρώντες τὸ χῶμα αἰρόμε-
 νον, ξύλινον τείχος ξυνθέντες καὶ ἐπιστήσαντες τῷ ἑαυτῶν
 τείχει ἢ προσεχοῦτο ἐσφυκοδόμουν ἐς αὐτὸ πλίνθους ἐκ τῶν
 5 ἐγγὺς οἰκιῶν καθαιροῦντες. ξύνδεσμος δ' ἦν αὐτοῖς τὰ ξύλα,
 τοῦ μὴ ὑψηλὸν γιγνόμενον ἀσθενὲς εἶναι τὸ οἰκοδόμημα. καὶ
 προκαλύμματα εἶχε δέρρεις καὶ διφθέρας, ὥστε τοὺς ἐργα-
 ζομένους καὶ τὰ ξύλα μήτε πυρφόροις οἰστοῖς βάλλεσθαι ἐν
 6 ἀσφαλείᾳ τε εἶναι. ἤρετο δὲ τὸ ὕψος τοῦ τείχους μέγα καὶ τὸ
 7 χῶμα οὐ σχολαίτερον ἀντανῆει αὐτῷ. καὶ οἱ Πλαταιῆς τοι-
 οῦδε τι ἐπιννοοῦσιν διελόντες τοῦ τείχους ἢ προσέπιπτε τὸ
 χῶμα ἐσεφόρουν τὴν γῆν.

LXXVI. Οἱ δὲ Πελοποννήσιοι, αἰσθόμενοι, ἐν ταρσοῖς

§ 4. συνθέντες H.V.N.T. ξυνθέντες A.J.

§ 5. ἐν ἀσφαλεῖ Cobetus l.l., qui confert I. 37, 4, ἐπειδὴ ἐν τῷ ἀσφαλεῖ—ἡ ἀπο-
 κοιμὴ ἐγίγνετο. Et ἐν ἀσφαλεῖ habet L. Ceterum Madvigius Adv. Crit. p. 312
 legendum putat μήτε πυρφόροις μήτ' οἰστοῖς βάλλεσθαι ἐν ἀσφαλείᾳ τε εἶναι, ubi πύρφορα
 de telis ad ligna incendenda immissis intelligit. οἰστοῖς Arnold. libb. οἰστοῖς Poppo,
 utpote Ἀττικώτερον. εἰσὶ δὲ [sc. τῷ Θ.] πυρφόροι οἰστοὶ Jul. Pollux i. 137.

§ 6. σχολαίτερον T. Hesych. οὐ σχολαίτερον ταχέως. Id. σχολαιότερον ἡρεμώτερον,
 βραδύτερον. In N. prima manus σχολαιότερον scripsisse videtur.

§ 7. τοῖον δὴ τι V.N. τοῖονδὲ τι A.J.

repose," &c. In iv. 26, 3, οἱ μὲν σῖτον ἐν
 τῇ γῇ ἤρουντο κατὰ μέρος, αἱ δὲ μετέωροι
 ὥρουν. So Xen. Cyr. viii. 1, 38. Aesch.
 frag. Palamed. 168, σῖτον δ' εἰδέναι διώ-
 ρισα, ἀριστα, δειπνα, δόρπα θ' αἰρεῖσθαι
 τριτα.—οἱ ξαναγοί, "those Lacedaemon-
 ian officers who commanded the con-
 tingents of the several allies. See Xeno-
 phon, Hellen. iii. 5, v. 2, 7." Arnold.
 Hesych. ξαναγός' ὁ τῶν ξένων ἡγούμενος.

§ 4. ξυνθέντες. They put together the
 framework on the ground first (as a car-
 penter does in constructing a roof), and
 then set it up on the wall in the part
 where the work of raising the mound
 was going on at the time. The con-
 struction was like that of the old timber
 houses we often see, the interstices of the
 framework being filled in with mud,
 mortar, or bricks, in the fashion called
 "post-and-pan." This seems the mean-
 ing of ἐσφυκοδόμουν ἐς αὐτό, and so Poppo
 explains it. But Sir G. W. Cox (ii.
 p. 138) says they raised a hoarding, and
 behind the hoarding built on the old
 wall a new wall of bricks. The distinct

mention of bricks as the material of
 houses is interesting. Perhaps the lower
 part only was so built, the upper frames
 being usually timber. See iii. 68, 3.

§ 5. αὐτοῖς, "for them," the builders,
 πλίνθος being feminine. We have ξύν-
 δεσμοι inf. 102. 5.—δέρρεις καὶ διφθέ-
 ρας, "skins and hides," i. e. raw or tan-
 ned. Aesch. Ag. 673 ἐκ τῶν ἀβροτίμων
 προκαλυμμάτων ἐπλευσε. Eur. Iph. T.
 312 πέπλων τε προῦκάλυπτεν εὐπήρους
 ὑφάς.—ὥστε κ.τ.λ. The order is some-
 what confused; ὥστε μήτε τὰ ξύλα βάλ-
 λεσθαι, καὶ τοὺς ἐργ. ἐν ἀσφαλείᾳ εἶναι.

§ 6. ἤρετο: "and though by these
 means the height of the wall was raised
 considerably, yet the mound kept rising
 just as fast as a counterwork."

§ 7. τοῦ τείχους, a partitive genitive;
 either μέρος being understood, or depend-
 ing on ἦ, like ὅπου γῆς, &c. The mean-
 ing is that the besieged made a hole at
 the lower part of their own wall and so
 kept carrying inside the earth from the
 embankment. By προσέπιπτε close con-
 tact with the wall is meant.

καλάμου πηλὸν ἐνείλλοντες ἐσέβαλλον ἐς τὸ διηρημένον,
 2 ὅπως μὴ διαχεόμενον ὥσπερ ἡ γῆ φοροῖτο. οἱ δὲ ταύτη
 ἀποκλήρομενοι τοῦτο μὲν ἐπέσχον, ὑπόνομον δ' ἐκ τῆς πόλεως
 ὀρύξαντες καὶ ξυντεκμηράμενοι ὑπὸ τὸ χῶμα ὑφείλκον αὐθις
 παρὰ σφᾶς τὸν χοῦν· καὶ ἐλάνθανον ἐπὶ πολὺ τοὺς ἔξω, ὥστ'
 3 ἐπιβάλλοντας ἦσσαν ἀνύτειν ὑπαγομένου αὐτοῖς κάτωθεν τοῦ
 χώματος καὶ ἰζάνοντος αἰεὶ ἐπὶ τὸ κενούμενον. δεδιότες δὲ
 μὴ οὐδ' οὕτω δύνωνται ὀλίγοι πρὸς πολλοὺς ἀντέχειν προσ-
 επεξεῦρον τόδε. τὸ μὲν μέγα οἰκοδομήμα ἐπαύσαντο ἐργαζό-
 μενοι τὸ κατὰ τὸ χῶμα, ἔνθεν δὲ καὶ ἔνθεν αὐτοῦ ἀρξάμενοι
 ἀπὸ τοῦ βραχέος τείχους ἐκ τοῦ ἐντὸς μνηοειδὲς ἐς τὴν πόλιν

LXXVI. § 1. ἐνείλλοντες libri, ut videtur, nisi quod ἐνείλοντες T. Sed ἔλλειν, non ἔλλειν, veteres usurpasse contendit Cobetus, Var. Lect. pp. 87, 361. Contra ἔλλειν ab εἶλειν, εἰλλειν, distinguit G. Curtius, Et. Gr. 360, 539. In Soph. Ant. 509 et ὑπέλλουσι et ὑπέλλουσι praebent codd. Ar. Nub. 761, μὴ νυν περὶ σαντὸν εἶλλε τὴν γνώμην αἰεὶ. In Eur. Hel. 445, αἰ, μὴ προσεῖλει (πρόσειλλε) χεῖρα μηδ' ὥθει βία hoc videtur dicere Menelaus τῇ πύλῳ, Noli manum meam claudendo ostio laedere. ἐσέβαλλον V.N. εἰσέβαλλον Suidas. ἐσέβαλον F.T.A.J. Praestat imperfectum de actione continua. Contra ἐπέσχον § 2 rem semel factam significat.

§ 2. ἀποκλήρομενοι N.T.A.J. συντεκμηράμενοι N.V.T.A.J. ἀνύτειν H.N.V.T. ἀνύτειν hic A.J.

§ 3. μὴδ' οὕτω T. κατὰ χῶμα V. αὐτοῦ est τοῦ μεγάλου οἰκοδομήματος. αὐτοῖς V. ἀρξάμενοι αὐτοῦ T. μνηοειδὲς ἐς τὴν πόλιν H.V.T.A.J. Vulgo ἐς τὴν πόλιν μνηοειδὲς.

LXXVI. § 1. ἐνείλλοντες: stipantes, "packing (ramming or treading) clay in reed-mats." These were put into, or placed against, the hole made through the wall, so as to prevent the removal of the loose earth. Modern engineers use bags of clay for stopping leakages in tunnelling. The addition of ὥσπερ ἡ γῆ, "as the earth had been," seems to shew that by διαχεόμενον the contents of the reed-bags, τὸ ἐν τοῖς καλάμοις, must be meant. (See not. crit.) By a similar laxity we have ἡ νόσος...λεγόμενον, sup. 47, 4.

§ 2. ἀποκλήρομενοι: "the besieged, thwarted in this respect, stopped (put a check to) this operation, and dug a mine from the inside of the city; and thus by guessing when they had got beneath the mound, they again began to draw away the soil to their side." There is no need to read τοῦτου, which indeed would rather have required ἐπέσχοντο. Cf. Soph. El. 517 οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπεῖχ' αἰεὶ μήτοι θυραῖαν γ'

οὔσαν αἰσχύειν φίλους. Inf. 91, 5 ἐπέστησαν τοῦ πλοῦ.—ὑπὸ τὸ χῶμα, "to carry it under the mound," Poppo and Arnold, the latter of whom compares Herod. ii. 150, 5 ὑπὸ γῆν σταθιμέμενοι... ὀρυsson. For the compound cf. inf. iii. 20 ξυνεμετρήσαντο δὲ ταῖς ἐπιβολαῖς τῶν πλίνθων.—ὥστε κ.τ.λ. ("and thus the removal of the soil continued), so that they made less progress in heaping on," &c.—ἰζάνοντος: "as it kept settling down always to the part from which soil was being withdrawn." Cf. Pind. Ol. xi. 36 βαθὺν εἰς ὀχετὸν ἄτας ἵζουσεν ἐὰν πόλιν.

§ 3. τὸ κατὰ τὸ χῶμα, "the part namely which was opposite to the mound then being erected." This use of κατὰ is illustrated on Aesch. Theb. 523 τύμβον κατ' αὐτὸν διογενεὺς Ἀμφίονος. It is common in the sense of "off" a city, or harbour, or river.—ἐνθεν καὶ ἐνθεν, "beginning on either side of it (viz. of the superstructure) from the low part of the wall on the inside (in the direction inwards) they built on a crescent-shaped

προσφοδόμουν, ὅπως εἰ τὸ μέγα τεῖχος ἀλίσκοιτο, τοῦτ' ἀντέχοι καὶ δέοι τοὺς ἐναντίους αὖθις πρὸς αὐτὸ χοῦν καὶ προχωροῦντας εἴσω διπλάσιόν τε πόνον ἔχειν καὶ ἐν ἀμφι-
+ βόλῳ μᾶλλον γίγνεσθαι. ἅμα δὲ τῇ χώσει καὶ μηχανὰς προσῆγον τῇ πόλει οἱ Πελοποννήσιοι, μίαν μὲν ἢ τοῦ μεγάλου οἰκοδομήματος κατὰ τὸ χῶμα προσαχθεῖσα ἐπὶ μέγα τε κατέσεισε καὶ τοὺς Πλαταιέας ἐφόβησεν, ἄλλας δὲ ἄλλῃ τοῦ τείχους, ἃς βρόχους τε περιβάλλοντες ἀνέκλων οἱ Πλαταιῆς, καὶ δοκοὺς μεγάλας ἀρτήσαντες ἀλύσεισι μακραῖς σιδηραῖς ἀπὸ τῆς τομῆς ἐκατέρωθεν ἀπὸ κεραίων δύο ἐπικεκλιμένων καὶ ὑπερτεινουσῶν ὑπὲρ τοῦ τείχους ἀνελκύσαντες ἐγκαρσίας, ὅποτε προσπεσεῖσθαι πῃ μέλλοι ἢ μηχανή, ἀφίεσαν τὴν

μνηοειδοὺς F. τοῦτ' ἂν ἔχοι F. πάλιν πρὸς αὐτὸ χοῦν N.V. μᾶλλον post ἀμφιβόλῳ alia manus margini appinxit in N.

§ 4. ἐπὶ μέγα κατέσεισε V.N. ἀλλ' ἐπὶ μέγα τὲ κατέσεισε καὶ τοὺς πλαταιεῖς κατέσεισε εἰς φόβον T. περιβαλόντες Cobetus Var. Lect. p. 440, idque paullo melius cum aoristo ἀρτήσαντες congruit. Πλαταιεῖς F.N.T. πλαταιῆς A.J. ut fere semper. ἀρτύναντες T. ἐγκαρσίας F.H.N.V.T. Vulgo ἐγκαρσίως, cum A.J.

(rampart) into the city."—αὖθις πρὸς αὐτὸ χοῦν, "to raise a second embankment against it," the new semicircular or segmental wall.—προχωροῦντας, "by having to go (with their mound) further inwards."—ἐν ἀμφιβόλῳ, "in a position open to attack on two sides," viz. from each point from which the crescent commenced. Cf. Aesch. Theb. 287 τοὶ δ' ἐπ' ἀμφιβόλοισιν ἰάπτουσι πόλιντας χερμαδὶ ὀκρίεσσαν. See IV. 32.

§ 4. ἅμα τῇ χώσει, "dum struunt," or "inter struendum."—κατέσεισε, "shook (or "shook down," *labefactavit* or *decussit*) part of the great wall to a considerable extent." The genitive may be called partitive, whether we take it to depend on ἐπὶ μέγα or not. Compare ἐπὶ μέγα ἰσχύος, inf. 97, 5, and ἐπὶ μέγα ἐχώρησαν δυνάμεις, I. 118, 2. So too ἐπὶ πολλὴ τῆς χώρας, IV. 3, 2; ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου, *ibid.* 100, 2.—μεγάλου, viz. the timber superstructure.—κατὰ τὸ χῶμα, "brought up by (along) the mound," so as to act at a sufficient height. Inf. 99, 1 ὅπως κατὰ κορυφὴν ἐσβαλοῦσιν ἐς τὴν κάτω Μακεδονίαν, "to make the invasion by the high land."—ἄλλας δὲ ἄλλῃ, sc. προσέφερον μηχανάς.—ἀνέκλων, "they broke the

force of the impact." The ἀνὰ implies that this was done by pulling the rams upwards, so as to strike not point-blank but at an angle. We have κατέκλων, "broke down," i.e. by trampling on corn, in II. XX. 227.—ἀλύσεισι. Cf. Orest. 984 πέτραν ἀλύσεισι χρυσέαισι τεταμέναν.

ibid. ἀπὸ τῆς τομῆς, "from the stump," i.e. the part or end cut off. The word is so used in II. I. 235, Aesch. Cho. 221.—ἐπικεκλιμένων, "sloping towards each other," not placed parallel, but converging.—ἐγκαρσίας, "aslant," so that one end was depressed and the other elevated; or perhaps, so as not to fall across the ram at a right angle, but somewhat sideways. It is not clear what was gained mechanically by either mode of impact.—χαλαραῖς: "with the chains loosened, and not holding them in their hands."—ἀπεκαύλιζε, "broke short off the projecting portion of the striking part." Here ἐμβολή must mean ἐμβολον, the part of the ram which gives the blow, the other part being worked under shelter of a pent-house. Compare Eur. Suppl. 716 ὁμοῦ τραχήλους κάπικείμενον κᾶρα κυνέας θερλίων κάποκαυλίζων ξύλῳ, a description applied to the club of The-

δοκὸν χαλαραῖς ταῖς ἀλύσεισι καὶ οὐ διὰ χειρὸς ἔχοντες, ἡ δὲ ῥύμη ἐμπίπτουσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμβολῆς.

LXXVII. Μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὡς αἱ τε μηχαναὶ οὐδὲν ὠφέλουν καὶ τῷ χῶματι τὸ ἀντιτείχισμα ἐγίγνετο, νομίσαντες ἄπορον εἶναι ἀπὸ τῶν παρόντων δεινῶν ἐλεῖν τὴν πόλιν, πρὸς τὴν περιτείχισιν παρεσκευάζοντο. πρότερον δὲ πυρὶ ἔδοξεν αὐτοῖς πειρᾶσαι, εἰ δύναιτο πνεύματος γενομένου ἐπιφλέξαι τὴν πόλιν, οὖσαν οὐ μεγάλην· πᾶσαν γὰρ δὴ ἰδέαν ἐπενόουν, εἴ πως σφίσιν ἄνευ δαπάνης καὶ πολιορκίας ³ προσαχθείη. φοροῦντες δὲ ὕλης φακέλους παρέβαλλον ἀπὸ τοῦ χώματος ἐς τὸ μεταξὺ πρῶτον τοῦ τείχους καὶ τῆς προσχώσεως, ταχὺ δὲ πλήρους γενομένου διὰ πολυχειρίαν ἐπιπαρένησαν καὶ τῆς ἄλλης πόλεως ὅσον ἐδύναντο ἀπὸ τοῦ μετεώρου πλείστον ἐπισχεῖν, ἐμβαλόντες δὲ πῦρ ξὺν θείῳ

LXXVII. § 1. Ante ἐγίγνετο suspiceris excidisse μέizon vel aliquid ejusmodi. Nunc ἐγίγνετο est fiebat. Confer Soph. Ant. 260, καὶ ἐγίγνετο πληγὴ τελευτῶσ'. περιτείχισιν T.

§ 2. ἔδοξε πειρᾶσαι αὐτοῖς T. οὖσαν μεγάλην F. in N. οὐ eadem ut videtur manus superscripsit. εἴ πω σφίσιν T.

§ 3. φακέλους N. Hesych. φακέλους· φόρους. φάκελοι· ὁμοίως. Vulgo φακέλλους. Confer Soph. Aj. 210, παῖ τοῦ Φρυγίου Τελλεύταντος, Eur. Herc. F. 872, στείχ' ἐς Οἰλῦμπον (δ' Ἀλῦμπον) πεδαίρουσ', Ἴρι, γενναῖον πόδα, item κυνοκέφαλλος, Σαρδανάπαλλος, et Homericæ πέλεκκος, ἡμιπέλεκκα, πελέκκησεν. παρέβαλλον F.H.T. Vulgo cum N.A.J. παρέβαλον. Hesych. πολυχερία (sic)· πλήθος ἐργαζομένων καὶ ἀνούντων. πολυχερία παρὰ Θουκυδίδη, Jul. Pollux ii. 149. ὕψαν T.

seus in battle.—ῥύμη, “with a sudden rush,” impetu or cum ruina.

LXXVII. § 1. ἐγίγνετο, “went on,” “continued to advance.”—ἀπὸ τῶν παρόντων δεινῶν, “with the existing difficulties (disasters).”—πρὸς τὴν κ.τ.λ., “they began to make preparations for the enclosing of the whole city with a wall,” viz. as distinct from the earth-work which had failed. Cf. 78, 1. This wall (which there are good reasons for thinking the historian confounded with the ancient city wall) is described III. 21.

§ 2. πρότερον, “before doing that,” as an experiment likely in itself to succeed. They hoped perhaps to set fire to the timber frames of the superstructure, 75, 4.—οὐ μεγάλην. There can hardly be a doubt that this is the true reading, though one or two MSS. omit οὐ. “Nam

quia urbs non magna erat, se eam combusturos esse Peloponnesii poterant sperare.” Porro.

ibid. προσαχθελή, “brought (gained) over to them.” The idea was, that the besieged might surrender, frightened by a great conflagration.

§ 3. παρέβαλλον: “they piled them side by side by throwing them from the mound, in the first instance into the space between the mound and the new (crescent-shaped) wall; and when that had soon become full, from the number of hands employed, they heaped them up also (ἐπὶ) over as large a space of the city besides as they could command (cover) from the height.” Compare Od. i. 147 σῖτον δὲ δμῳαὶ παρενήμεον ἐν κανέοισιν.—τῆς ἄλλης πόλεως, i.e. not only the wall, but the city too. The

+ καὶ πίσσῃ ἤψαν τὴν ὕλην. καὶ ἐγένετο φλόξ τοσαύτη ὅσην
οὐδεὶς πω ἔς γ' ἐκείνον τὸν χρόνον χειροποίητον εἶδεν· ἥδη
γὰρ ἐν ὄρεσιν ὕλη τριφθεῖσα ὑπ' ἀνέμων πρὸς αὐτὴν ἀπὸ
5 ταῦτομάτου πῦρ καὶ φλόγα ἀπ' αὐτοῦ ἀνῆκεν. τοῦτο δὲ μέγα
τε ἦν καὶ τοὺς Πλαταιέας τᾶλλα διαφυγόντας ἐλαχίστου
ἐδέησε διαφθεῖραι· ἐντὸς γὰρ πολλοῦ χωρίου τῆς πόλεως οὐκ
ἦν πελάσαι, πνεῦμά τε εἰ ἐπεγένετο αὐτῇ ἐπίφορον, ὅπερ καὶ
6 ἥλπιζον οἱ ἐναντίοι, οὐκ ἂν διέφυγον. νῦν δὲ καὶ τότε λέγε-
ται ξυμβῆναι, ὕδωρ ἔξ οὐρανοῦ πολὺ καὶ βροντὰς γενομένας
σβέσαι τὴν φλόγα καὶ οὕτω παυθῆναι τὸν κίνδυνον.

LXXVIII. Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ καὶ τούτου
διήμαρτον, μέρος μὲν τι καταλιπόντες τοῦ στρατοπέδου, τὸ

§ 4. ὅσην H.T. Vulgo A.J. ὅσον. ὑπὸ ἀνέμων πρὸς αὐτὴν T. et πρὸς αὐτὴν A.J. ἀπὸ ταυτομάτου T.A.J. Bekk. Pro πρὸς αὐτὴν V. πολλάκις, et ἀπ' αὐτοῦ ante ἀνῆκεν om. Eadem scriptura in N. summo margine (ἥδη—ἀνῆκεν) alio atramento addita.

§ 5. διαφυγόντας τᾶλλα V. τᾶλλα margini additum pr. man. in N. διαφθαρῆναι T. πνεῦμα τέ N.T. εἰ om. V. pr. m.

§ 6. παυθῆναι F.H.V.N. Vulgo cum A.J. παυσθῆναι. παυσθῆναι T. Sic πε-
πανμένος, non πεπαυσμένος, Homerus et veteres Attici, κεκλήμενος potius quam
κεκλησμένος vel κεκλεισμένος. Inf. 92, 1, κελεύματος boni libri pro κελεύσματος.

LXXVIII. § 1. καὶ om. N.V. τὸ δὲ πλέον (al. cum T.A.J. λοιπὸν) ἀφέντες post
στρατοπέδου uncis includunt Bekk. Arnold, omisit Poppo cum F.N.V. [μέρος—
ἀφέντες] Classen. Scilicet post μὲν deesse aliquid putabant grammatici, cum sen-
tentia esset, τείχος μὲν κύκλῳ περιέβαλλον, ἦν δὲ καὶ τάφος κ.τ.λ. Vide autem III. 22, 2,
ubi πηλοῦ τοῦ ἐν ταῖς τάφοις mentionem facit. καταπόλεις T.

genitive depends on ὅσον πλείστον (μέρος).

§ 4. ἥδη γάρ κ.τ.λ.: “for occasionally in a mountain forest the rubbing of boughs upon each other caused by wind makes fire and flame to rise therefrom by a natural cause.”—ἀπ' αὐτοῦ, sc. τοῦ συντρίβεσθαι. The truth of the statement may be doubted, for lightning would be a much more probable cause. Lucret. i. 897 “at saepe in magnis fit montibus, inquis, ut altis Arboribus vicina cacumina summa terantur Inter se, validis facere id cogentibus austris, Donec flammai fulserunt flore coorto.”

§ 5. ἐλαχίστου ἐδέησε. “Went nearest to (wanted least of) their complete destruction.”—ἐντὸς κ.τ.λ. “For there was a large part of the city within which it was not possible to get near the fire.” So Arnold. The words might mean, “within a considerable distance from the city.” πολλὴ γῆ, for μεγάλη,

is not uncommon.—ἐπίφορον, “bearing on it” (the city), i.e. blowing the flames in that direction, so as to set fire to the houses (which in Greek towns were probably built of wood). Cf. III. 74 εἰ ἄνεμος ἐγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν.

§ 6. καὶ τότε λέγεται. Without denying the possibility of its being true history, we may remark that there is much of the marvellous, after the style of the old λογοποιοί, in the whole account of the siege-operations and the escape from Platea in the Third Book. Sir G. W. Cox has well pointed out some of the engineering difficulties and inconsistencies, which indeed seem insurmountable, *Hist. of Greece*, Vol. i. Appendix K (p. 603 seqq.).—σβέσαι. This verb seldom occurs unless compounded with ἀπὸ or κατὰ. But Sophocles has εἰ μὴ θεῶν τις τήνδε πείραν ἔσβεσεν, *Aj.* 1057.

δὲ πλεον ἀφέντες, περιτείχιζον τὴν πόλιν κύκλῳ, διελόμενοι κατὰ πόλεις τὸ χωρίον· τάφρος δὲ ἐντός τε ἦν καὶ ἔξωθεν, ἐξ² ἧς ἐπλυνθεύσαντο. καὶ ἐπειδὴ πᾶν ἐξείργαστο, περὶ ἀρκτούρου ἐπιτολάς, καταλιπόντες φύλακας τοῦ ἡμίσεος τείχους—τὸ δὲ ἡμισυ Βοιωτοὶ ἐφύλασσον—ἀνεχώρησαν τῷ στρατῷ καὶ³ διελύθησαν κατὰ πόλεις. Πλαταιῆς δὲ παῖδας μὲν καὶ γυναῖκας καὶ τοὺς πρεσβυτάτους τε καὶ πλῆθος τὸ ἄχρηστον τῶν ἀνθρώπων πρότερον ἐκκεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας, αὐτοὶ δ' ἐπολιορκοῦντο ἐγκαταλελειμμένοι τετρακόσιοι, Ἀθηναίων δὲ ὀγδοήκοντα, γυναῖκες δὲ δέκα καὶ ἑκατὸν σιτοποιοί.⁴ τοσοῦτοι ἦσαν οἱ ξύμπαντες ὅτε ἐς τὴν πολιορκίαν καθίσταντο, καὶ ἄλλος οὐδεὶς ἦν ἐν τῷ τείχει οὔτε δοῦλος οὔτ' ἐλεύθερος. τοιαύτη μὲν ἡ Πλαταιῶν πολιορκία κατεσκευάσθη.

§ 2. τοῦ ἡμίσεος V.

§ 3. παῖδες^{as} T. τὸ ἀχρεῖον Arnold, Bekk. (olim) A.J. vulgo. τὸ ἀχρηστον Poppo, Classen, cum F.H.N.V.T., collato vi. 16, 3, καὶ οὐκ ἀχρηστος ἢδ' ἡ ἀνοία. Poetis usitatius est ἀχρεῖος. Sup. 6 fin., τῶν τε ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναῖξιν καὶ παισὶν ἐξεκόμισαν, εἰ 40, 2, τὸν μηδὲν τῶνδε μετέχοντα—ἀχρεῖον νομίζομεν.

ἐκκεκομισμένοι T., qui mox ἐγκαταλελειμμένοι τριακόσιοι. Ἀθηναῖοι δὲ V.N.

§ 4. οὗτ' ἐλεύθερος T. Vulgo οὔτε ἐλ.

LXXVIII. § 1. περιτείχιζον. "Went on with the περιτείξεις for which they had already made preparations" (77, 2), perhaps by digging trenches and making bricks.—διελόμενοι, *spatio inter singulas civitates diviso* (Poppo), allotting certain portions of the work to certain of their allies; cf. 75, 3.—It would be a question of interest and importance whether the site, which is said to be a rocky plateau, contains either clay or brick earth, and whether any vestiges of this double moat can now be traced. (Leake's *Northern Greece* perhaps supplies the information.)

§ 2. ἀρκτούρου. The autumnal equinox is thus described. Similarly ἀμφὶ πλειάδων δύσιν, Aesch. Ag. 799. Hes. Opp. 564, ἐξήκοντα μετὰ τροπὰς ἡελίου—ἡματα.

§ 3. καὶ πλῆθος τὸ ἀχρηστον. This is exegetical rather than additional, unless

it is specially intended to include the slaves. All but the fighting class, οἱ ἐν ἡλικίᾳ, were called ἀχρεῖοι or ἀναγκαῖοι in a beleaguered town. Aesch. Theb. 10 καὶ τὸν ἐλλείποντ' ἔτι ἦβης ἀκμαίας, καὶ τὸν ἐξέβον χρόνῳ.—ἐκκεκομισμένοι, in the medial sense, "they had previously had them removed to Athens." This must have been done on the notice being given according to Greek custom; see 74, 1. The exact statement of the numbers left may excite some suspicion, as also the question about provisions; but, on the other hand, it may, of course, be argued that the small number of determined men may have been able to maintain themselves on the stores already in the city. The total of 490 seems explicit; yet we often find very exact dates given for events of which the chronology was very unlikely to be known, e.g. in vi. 4 and 5.

LXXIX. Τοῦ δ' αὐτοῦ θέρους, καὶ ἅμα τῇ τῶν Πλαταιῶν ἐπιστρατεία, Ἀθηναῖοι δισχιλίους ὀπλίταις ἑαυτῶν καὶ ἱππεῦσι διακοσίοις ἐστράτευσαν ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης καὶ Βοττιαίους, ἀκμάζοντος τοῦ σίτου· ἐστρατήγει δὲ Ξενοφῶν ὁ Εὐριπίδου τρίτος αὐτός. ἐλθόντες δὲ ὑπὸ Σπάρτῳ τὴν Βοττικὴν τὸν σίτον διέφθειραν. ἐδόκει δὲ καὶ προσχωρήσειν ἡ πόλις ὑπὸ τινων ἔνδοθεν πρᾶσσόντων. προσπεμψάντων δὲ ἐς Ὀλυνθον τῶν οὐ ταῦτα βουλομένων, ὀπλίται τε ἦλθον καὶ στρατιὰ ἐς φυλακὴν· ἥς ἐπεξελθούσης ἐκ τῆς Σπαρτώλου ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. καὶ οἱ μὲν ὀπλίται τῶν Χαλκιδέων καὶ ἐπικουροὶ τινες μετ' αὐτῶν νικῶνται ὑπὸ τῶν Ἀθηναίων καὶ ἀναχωροῦσιν ἐς τὴν Σπάρτῳ, οἱ δὲ ἱππῆς τῶν Χαλκιδέων καὶ ψилоὶ νικῶσι τοὺς τῶν Ἀθηναίων ἱππέας καὶ ψιλοὺς· εἶχον δὲ τινὰς οὐ πολλοὺς πελταστὰς ἐκ τῆς Κρουσίδος γῆς καλουμένης. ἄρτι δὲ τῆς μάχης γεγεννημένης ἐπιβοηθοῦσιν

LXXIX. § 2. Hesych. Σπάρτῳ· πόλις. διέφθειρον F.V.N., "non deterius" (Porro). διέφθειραν T.A.J.

§ 4. προσπεμψάντων F.H.N.V.T. Alii cum A.J. προπεμψάντων non male, sc. cum jam antea nuntium misissent. ἦλθον, venerant, de re jam praeterita ponitur. τῶν μὴ ταῦτα β. A.J. vulgo cum T., sc. qui minus vellent. τῶν οὐ F.H.N.V., Arnold, Porro, Classen, Bekker, i.e. qui minus volebant, nempe οἱ ὠριζόντες. οἱ Ἀθηναῖοι F.H.N.V. Vulgo et T. deest οἱ. πρὸς F.V.N.T. Vulgo ὑπ'.

§ 5. ἱππεῖς N.T. τῶν Χαλκιδέων καὶ ψιλῶν F.H.

§ 6. πελταστοὺς T. κρούσιδος A.J. κρουσίδος T.N.

LXXIX. § 1. ἀκμάζοντος. "As the corn was now full-grown," or in full ear, and therefore it was the best time for destroying the crops. See on 19, 1.

§ 2. ὑπὸ, "close to the walls of Spartolus."

§ 3. ἐδόκει δὲ καὶ κ.τ.λ. "There was moreover a prospect of the city voluntarily coming over to them (if they presented themselves before the walls), through the negotiation of a party within." In all Greek towns the democratic and the aristocratic factions were opposed, and consequently in all of them there was an Athenian and a Spartan influence. In this case the latter party had previously sent to ask aid from Olynthus, and a garrison had arrived (ἦλθον) to keep the town from joining Athens.

§ 4. ἥς κ.τ.λ., "and as this guard

now sallied out against them," &c. The result was a drawn battle; the Athenians drive the local heavy-armed forces into Spartolus, from which they had just issued, but are themselves beaten by their cavalry supported by their ψилоί, who together proved more than a match for their own. The defeat was due probably to the peltastae, of whom Grote says, "they appear to have taken their rise among these Chalkidic Greeks, being equipped in a manner half Greek and half Thracian: we shall find them hereafter much improved and turned to account by some of the ablest Grecian generals" (v. p. 455). Sir G. Cox remarks that the peltastae were intermediate between the ὀπλίται and the ψилоί.

§ 6. ἐπιβοηθοῦσιν, viz. to support and reinforce the Chalkidic hoplites who had been beaten. These are the οἱ προσβοη-

7 ἄλλοι πελτασταὶ ἐκ τῆς Ὀλύνθου. καὶ οἱ ἐκ τῆς Σπαρτῶλου
 ψилоὶ ὡς εἶδον, θαρσύναντες τοῖς τε προσγιγνομένοις καὶ ὅτι
 πρότερον οὐχ ἡσπῶντο, ἐπιτίθενται αὖθις μετὰ τῶν Χαλκι-
 δέων ἱππέων καὶ τῶν προσβοηθησάντων τοῖς Ἀθηναίοις· καὶ
 ἀναχωροῦσι πρὸς τὰς δύο τάξεις ἃς κατέλιπον παρὰ τοῖς
 8 σκευοφόροις. καὶ ὁπότε μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ἐνεδίδουσαν,
 9 ἀποχωροῦσι δ' ἐνέκειντο καὶ ἐσηκόντιζον. οἳ τε ἱππῆς τῶν
 Χαλκιδέων, προσιππεύοντες ἢ δοκοῖ, προσέβαλλον, καὶ οὐχ
 ἡκιστα φοβήσαντες ἔτρεψαν τοὺς Ἀθηναίους καὶ ἐπεδίωξαν
 10 ἐπὶ πολὺ. καὶ οἱ μὲν Ἀθηναῖοι ἐς τὴν Ποτίδαιαν καταφεύ-
 γουσιν, καὶ ὕστερον τοὺς νεκροὺς ὑποσπόνδους κομισάμενοι
 ἐς τὰς Ἀθήνας ἀναχωροῦσι τῷ περιόντι τοῦ στρατοῦ. ἀπέ-
 θανον δὲ αὐτῶν τριάκοντα καὶ τετρακόσιοι καὶ οἱ στρατηγοὶ
 11 πάντες. οἱ δὲ Χαλκιδῆς καὶ οἱ Βοττιαῖοι τροπαῖόν τε ἔστη-
 σαν καὶ τοὺς νεκροὺς τοὺς αὐτῶν ἀνελόμενοι διελύθησαν κατὰ
 πόλεις.

LXXX. Τοῦ δ' αὐτοῦ θέρους, οὐ πολλῶ ὕστερον τού-
 των, Ἀμπρακιῶται καὶ Χάονες βουλόμενοι Ἀκαρνανίαν πᾶ-
 σαν καταστρέψασθαι καὶ Ἀθηναίων ἀποστηῆσαι πείθουσι
 Λακεδαιμονίους ναυτικόν τε παρασκευάσασθαι ἐκ τῆς ξυμ-
 μαχίδος καὶ ὀπλίτας χιλίους πέμψαι ἐς Ἀκαρνανίαν, λέγοντες

§ 7. τοῖς προγιγνομένοις V. τοῖς προσγιγνομένοις N. τοῖς τε προγιγνομένοις T. ex correct. τοῖς τε προσγιγνομένοις A.J. ἡσπῶντο F.N.V.T. ἡσσηντο multi codd. cum A.J. αὐ suprascripto θις alio atramento N.

§ 9. προσέβαλλον F.H.T. προσέβαλον N.V. ἦ δοκεῖ ἐσέβαλλον J. ἦ δοκοῖ ἐσέβαλλον A. ἐπιπολὺ A.J.T.

§ 10. οἱ στρατηγοὶ ἅπαντες A.J.

§ 11. χαλκιδεῖς T. et N., qui ubique -εις, non -ῆς in plurali exhibit. τροπαῖον τε N. τροπαῖον γέ T. τροπαῖόν τε A.J. τοὺς αὐτῶν N.T.

LXXX. § 1. τε om. F.N.T. ῥαδίως sine ἂν multi libri. Vide inf. § 12. Particula si recte additur, voluisse videtur Th. ῥαδίως ἂν σχοίεν καὶ—κρατήσουσι. κρατή-

θήσαντες of § 7. Seeing this, the victorious Chalkidic ψιλοι take heart and renew the attack on the Athenian hoplites, "who thought it prudent to fall back upon the two companies left in reserve to guard the baggage" (Grote).

§ 8. ἐνεδίδουσαν, sc. οἱ ψιλοί. In these flying attacks on the Athenian hoplites they were aided by the Chalkidian horse, who made charges ἦ δοκοῖ, on no definite plan of operations, but as opportunity

occurred.

§ 10. τῷ περιόντι. "With what remained of the force." Grote says, "the expedition returned in dishonour to Athens." Thucydides could not venture to speak quite so plainly, though he seems to give an accurate and impartial statement of the loss.

LXXX. § 1. Ἀμπρακιῶται. See sup. ch. 9. and 68.—ἐκ τῆς ξυμμαχίδος, "from the countries of the Doric allies

ὅτι, ἦν ναυσὶ καὶ πεζῷ ἅμα μετὰ σφῶν ἔλθωσιν, ἀδυνάτων
 ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνανῶν, ῥαδίως ἂν
 Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Κεφαλληνίας
 κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὁμοίως
 περὶ Πελοπόννησον· ἐλπίδα δ' εἶναι καὶ Ναύπακτον λαβεῖν.
 2 οἱ δὲ Λακεδαιμόνιοι πεισθέντες Κνῆμον μὲν, ναύαρχον ἔτι
 ὄντα, καὶ τοὺς ὀπλίτας ἐπὶ ναυσὶν ὀλίγαις εὐθὺς πέμπουσιν,
 τῷ δὲ ναυτικῷ περιήγγειλαν παρασκευασαμένῳ ὡς τάχιστα
 3 πλεῖν εἰς Λευκάδα. ἦσαν δὲ Κορίνθιοι ξυμπροθυμούμενοι
 4 μάλιστα τοῖς Ἀμπρακιώταις, ἀποίοις οὖσιν. καὶ τὸ μὲν
 ναυτικὸν ἔκ τε Κορίνθου καὶ Σικυῶνος καὶ τῶν ταύτῃ χωρίων
 ἐν παρασκευῇ ἦν, τὸ δ' ἐκ Λευκάδος καὶ Ἀνακτορίου καὶ
 Ἀμπρακίας πρότερον ἀφικόμενον ἐν Λευκάδι περιέμενον.
 5 Κνῆμος δὲ καὶ οἱ μετ' αὐτοῦ χίλιοι ὀπλῖται, ἐπειδὴ ἐπε-
 ραιώθησαν λαθόντες Φορμίωνα, ὃς ἦρχε τῶν εἴκοσι νεῶν τῶν
 Ἀττικῶν αἱ περὶ Ναύπακτον ἐφρούρου, εὐθὺς παρεσκευά-
 6 ζοντο τὴν κατὰ γῆν στρατείαν. καὶ αὐτῷ παρήσαν Ἑλλήνων
 μὲν Ἀμπρακιῶται καὶ Λευκάδιοι καὶ Ἀνακτόριοι καὶ οὗς
 αὐτὸς ἔχων ἦλθε χίλιοι Πελοποννησίων, βάρβαροι δὲ Χάονες
 χίλιοι ἀβασίλευτοι, ὧν ἡγούντο ἐπ' ἐτησίῳ προστασίᾳ ἐκ

σωσι H.V.N., et corr. F., soloec. κρατήσουσι et ἔχοντες T. κρατήσουσι A.J. κεφα-
 ληνίας T. ὁμοίως F., Bekker. ὁμοίος N.T.A.J. ὁμοίος olim Bekker.

§ 2. ἄρχοντα ναύαρχον T. νηυσὶν F.H. παρεσκευασμένῳ F.V.

§ 5. ὀπλῖται T. ὃς εἶρχε T. παρεσκευάσαντο T.

generally." So I. 110, § 4, ἐκ δὲ τῶν Ἀθηναίων καὶ τῆς ἄλλης ξυμμαχίδος.—ἀδυνάτων ὄντων, viz. because they were held in check by the Lacedaemonian fleet; see 83, 1.—σχόντες, i.e. κατασχόντες, "that when once they had secured Acarnania they would have no difficulty in making themselves masters also of Zacynthus and Cephallenia." See 91, 2.—καὶ Ναύπακτον. The aspiration was much the same as that of the Russians (as some tell us) for the possession of Constantinople. As the principal Athenian station on the western coast it was viewed with extreme jealousy and dislike by the neighbouring races attached to the Spartan cause (sup. 9). One can hardly doubt that this was an extensive conspiracy and a desperate

effort to shake off the Athenian yoke, in conjunction with the Macedonians of the opposite coast. That the real movers in the business were the Corinthians, is intimated below.

§ 2. ἔτι ὄντα. This appears to allude to his office having been extended beyond the usual term of one year.—ἐπὶ ναυσὶν, either 'on board of' (iv. 10) or 'in command of.'—περιήγγειλαν. They sent a circular to the commanders of fleets in all the allied ports.

§ 4. ἐν παρασκευῇ ἦν. In eo erat ut pararetur, = ἤμελλε προσπλεύσασθαι. Cf. § 11, and 81, 1.

§ 5. ἐπεραιώθησαν, viz. along the Ionian sea and past the straits into the gulf of Corinth.—τῶν εἴκοσι νεῶν, cf. 69, 1.

§ 6. ἀβασίλευτοι. They did not re-

7 τοῦ ἀρχικοῦ γένους Φώτιος καὶ Νικάνωρ. ἐστρατεύοντο δὲ
 8 μετὰ Χαόνων καὶ Θεσπρωτοὶ ἀβασίλευτοι. Μολοσσοὺς δὲ
 ἤγε καὶ Ἀτιντᾶνας Σαβύλινθος, ἐπίτροπος ὦν Θάρνπος τοῦ
 βασιλέως, ἔτι παιδὸς ὄντος, καὶ Παραναίους Ὀροῖδος, βασι-
 9 λεὺς ὦν. Ὁρέσται δὲ χίλιοι, ὦν ἐβασίλευεν Ἀντιόχος, μετὰ
 Παραναίων ξυνεστρατεύοντο Ὀροῖδω, Ἀντιόχου ἐπιτρέψαν-
 10 τος. ἔπεμψε δὲ καὶ Περδίκκας κρύφα τῶν Ἀθηναίων χιλίους
 11 Μακεδόνων, οἱ ὕστερον ἦλθον. Τούτῳ τῷ στρατῷ ἐπορεύετο
 Κνηῆμος, οὐ περιμείνας τὸ ἀπὸ Κορίνθου ναυτικόν· καὶ διὰ
 τῆς Ἀργείας ἰόντες Λιμναίαν, κώμην ἀτείχιστον, ἐπόρθησαν.
 12 ἀφικνοῦνται τε ἐπὶ Στράτον, πόλιν μεγίστην τῆς Ἀκαρνανίας,
 νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥαδίως *^ü[ἀν] σφίσι
 τᾶλλα προσχωρήσειν.

§ 6. Φώτιος A.J. Bekk. Poppo. Φώτιος Arnold, Classen, cum F. φώτιος N. φώτιος T.

§ 8. ἀτιντᾶνας N.V.T. ἀταντῖνας F. ἀτιντᾶνας H. ἀντιτᾶνας Σαβύλινθος A. ἀντιτᾶνας Σαβύλινθος J. Nomen in rasura scriptum est in N. βαβύλινθος V. In barbaris nominibus perraro sibi constant libri MSS. Ita mox discrepant inter θαρύνπου, θάρνπου, θάρνπος (sic A.J.T.N.). ὀροῖδος T., sed idem mox ὀροῖδω. Οροῖδος (sic) A.J.

§ 9. συνεστρατεύοντο N.T.

§ 12. ταύτην πρώτην F.H.V.N. vulg. et T.A.J. πρώτην ταύτην. τᾶλλα T. τᾶλλα A.J. Bekker. προσχωρήσειν N.V. προσχωρήσειν T.A. προσχωρήσειν J. Semper fere inter προπέμψαι et προσπέμψαι, προχωρήσαι et προσχωρήσαι, προσέχειν et προέχειν, et similia, variant libri etiam optimaе notae. προσχωρήσαι hic legendum monuit Cobet. Var. Lect. p. 440. Nimirum ἂν post ῥαδίως, τάχα, μάλιστα cet. tam facile addi potuit, ut conscriptam fere dixeris particulam in ῥαδίως ἂν κρατήσονται 80, 1. Debebat Th. aut ei ταύτην λάβοιεν, ῥαδίως ἂν προσχωρήσαι ponere, ut inf. 81, 5, εἰ κρατή-

cognize hereditary kingly government, but two presidents were chosen, like the Athenian archons, but strictly according to caste, from a ducal family, on the understanding that they were to hold office for one year. (See i. 13.) That the Thesprots too had no kings, but the Molossi had, is expressed in the next sentence. Mr Grote remarks (v. p. 457), "this large and diverse body of Epirotic invaders, a new phenomenon in Grecian history, and got together doubtless by the hopes of plunder, proves the extensive relations of the tribes of the interior with the city of Ambrakia, a city destined to become in later days the capital of the Epirotic king Pyrrhus." It may be questioned if the motive for joining the expedition did not lie deeper

than "the hopes of plunder." See sup. 66 and 68. The Thracians indeed followed Sitalces ἐφ' ἀρπαγὴν, inf. 98, 5, but the love of independence was perhaps the true reason of the rising in the west.

§ 11. τῆς Ἀργείας. If the reading is right, the Amphiloehian Argos is meant; but τῆς Ἀργαίας suggested by Palmer may be right. It was from this race that the terms *Graii* and *Graeci* were applied by the Romans to the Hellenic people collectively. Hence Ἀργίος and Λατίνος are mentioned in a verse (doubtless interpolated) in Hes. Theog. 1013, as the eponym heroes of the Greeks and Latins.

§ 12. ἀφικνοῦνται ἐπὶ. Both arrival at and hostile attack on the town are thus briefly expressed.

LXXXI. Ἀκαρνανες δὲ αἰσθόμενοι κατὰ τε γῆν πολλήν στρατιὰν ἐσβεβληκυῖαν ἔκ τε θαλάσσης ναυσὶν ἅμα τοὺς πολεμίους παρεσομένους, οὔτε ξυνεβοήθουν ἐφύλασσόν τε τὰ αὐτῶν ἕκαστοι, παρά τε Φορμίωνα ἔπεμπον κελεύοντες ἀμύνειν· ὁ δὲ ἀδύνατος ἔφη εἶναι ναυτικοῦ ἔκ Κορίνθου μέλ-
 2 λοντος ἐκπλεῖν Ναύπακτον ἐρήμην ἀπολιπεῖν. οἱ δὲ Πελοποννήσιοι καὶ οἱ ξύμμαχοι, τρία τέλη ποιήσαντες σφῶν αὐτῶν, ἐχώρουν πρὸς τὴν τῶν Στρατίων πόλιν, ὅπως ἐγγὺς στρατοπεδευσάμενοι, εἰ μὴ λόγοις πείθοιεν, ἔργῳ πειρώντο
 3 τοῦ τείχους. καὶ μέσον μὲν ἔχοντες προσήεσαν Χάονες καὶ οἱ ἄλλοι βάρβαροι, ἔκ δεξιᾶς δ' αὐτῶν Λευκάδιοι καὶ Ἀνακτόριοι καὶ οἱ μετὰ τούτων, ἐν ἀριστερᾷ δὲ Κνήμιος καὶ οἱ Πελοποννήσιοι καὶ Ἀμπρακιῶται· διείχον δὲ πολὺ ἀπ' ἀλλή-
 4 λων καὶ ἔστιν ὅτε οὐδὲ ἐωρῶντο. καὶ οἱ μὲν Ἕλληνες τεταγμένοι τε προσήεσαν καὶ διὰ φυλακῆς ἔχοντες, ἕως ἐστρατοπεδεύσαντο ἐν ἐπιτηδείῳ· οἱ δὲ Χάονες, σφίσι τε αὐτοῖς πιστεύοντες καὶ ἀξιούμενοι [ὑπὸ] τῶν ἐκείνῃ ἡπειρωτῶν μαχιμώτατοι εἶναι, οὔτ' ἐπέσχον τὸ στρατόπεδον καταλαβεῖν, χωρήσαντές τε ῥύμῃ μετὰ τῶν ἄλλων βαρβάρων ἐνόμισαν

πειαν, οὐκ ἂν ἔτι—προσελθεῖν, αὐτὴν ἡν λάβωσι, ῥαδίως προσχωρήσειν, si hanc cepissent, fore ut cetera facile se adjuungerent. Lōca Thucydides ubi ἂν cum futuro legitur collegit Cobetus Var. Lect. p. 93, sed sana esse vehementer negat. Sup. 3, 2, pro ἐνόμισαν ῥαδίως κρατῆσαι, vide an ῥαδίως ἂν potius quam ἐνόμισαν ἂν (S.) reponendum sit.

LXXXI. § 1. στρατιὰν T. στρατεῖαν V.N. τὰ αὐτῶν H.V.A.J. τὰ αὐτῶν T. alii (τὰ αὐτῶν N.). κελεύοντ' ἀμύνειν T.

§ 2. πρὸς τὴν Στρατίων V.N. τὴν τῶν T. πείθειεν T. πειρώντο A.J.

§ 3. μέσον F.H.N.V.A.J. τὸ μέσον nonnulli. μέσον ἔχοντες T.

§ 4. προσήεσαν τεταγμένοι τε H.F.V. προσήεσαν τεταγμένοι τὲ N. τεταγμένοι τὲ προσήεσαν T. ὑπὸ τῶν ἐν ἐκείνῃ T. ῥύμῃ, impetu, aperte verum est. ῥώμῃ, vi,

LXXXI. § 1. τοὺς πολεμίους, viz. the Corinthians. Cf. 80, 4.—ἐρήμην, viz. because he had been sent there specially to guard it from Corinthian attacks, 69, 1. It is to be observed that the Acarnanians, in whose territory Naupactus was, remained staunch to Athens. Their allegiance was of recent date, sup. 68, 8.

§ 2. τὴν τῶν Σ. πόλιν. "An interior town, the chief place in Acarnania, the capture of which would be likely to carry with it the surrender of the rest" (Grote, v. p. 457).

§ 3. οἱ μετὰ τούτων. Arnold understands by this term the *perioeci* or dependent population of the Leucadians and Anaetorians.

§ 4. ἔχοντες, sc. τοὺς αὐτῶν.—οὔτε ἐπέσχον κ.τ.λ. "Not only did not stop to occupy their (intended) camp, but thought that, if they made a dash on the town with the other barbarous tribes, they could take it by the first assault, and thus the glory of the deed would be theirs." The credit, ἀξίωσις, which they enjoyed with others is described as the chief motive of so rash an attempt.—

αὐτοβοεῖ ἄν τὴν πόλιν ἐλεῖν καὶ αὐτῶν τὸ ἔργον γενέσθαι.
 5 γνόντες δ' αὐτοὺς οἱ Στράτιοι ἔτι προσιόντας καὶ ἡγησάμενοι,
 μεμονωμένων εἰ κρατήσειαν, οὐκ ἄν ἔτι σφίσι τοὺς Ἕλληνας
 ὁμοίως προσελθεῖν, προλοχίζουσι τὰ περὶ τὴν πόλιν ἐνέδραις,
 καὶ ἐπειδὴ ἐγγὺς ἦσαν, ἔκ τε τῆς πόλεως ὁμόσε χωρήσαντες
 6 καὶ ἐκ τῶν ἐνεδρῶν προσπίπτουσιν. καὶ ἐς φόβον κατα-
 στάντων διαφθείρονται τε πολλοὶ τῶν Χαόνων, καὶ οἱ ἄλλοι
 βάρβαροι, ὡς εἶδον αὐτοὺς ἐνδόντας, οὐκέτι ὑπέμειναν, ἀλλ'
 7 ἐς φυγὴν κατέστησαν. τῶν δὲ Ἑλληνικῶν στρατοπέδων
 οὐδέτερον ἦσθετο τῆς μάχης διὰ τὸ πολὺ προελθεῖν αὐτοὺς
 8 καὶ στρατόπεδον οἰθῆναι καταληψομένους ἐπείγεσθαι. ἐπεὶ
 δ' ἐνέκειντο φεύγοντες οἱ βάρβαροι, ἀνελάμβανόν τε αὐτοὺς
 καὶ ξυναγαγόντες τὰ στρατόπεδα ἡσύχαζον αὐτοῦ τὴν ἡμέ-
 ραν, ἐς χεῖρας μὲν οὐκ ἰόντων σφίσι τῶν Στρατίων διὰ τὸ
 μήπω τοὺς ἄλλους Ἀκαρνᾶνας ξυμβεβοηθηκέναι, ἄποθεν δὲ
 σφενδονώντων καὶ ἐς ἀπορίαν καθιστάντων· οὐ γὰρ ἦν ἄνευ
 9 ὅπλων κινηθῆναι. δοκοῦσι δ' οἱ Ἀκαρνᾶνες κράτιστοι εἶναι
 τοῦτο ποιεῖν.

plerisque libb. cum F.H.N.V.T.A.J. Solent haec vocabula confundi, ut ὄρη et ὄργη, φόνος et φόβος, alia ejusmodi. αὐτῶν T.A.J. αὐτῶν Bekk.

§ 5. γνόντες δ' οἱ Στράτιοι V.

§ 7. οἰαθῆναι T. [οἱ ἀθηναῖοι enotavit R.S.]

§ 8. ἀποθεν, non ἀπωθεν, verum videri collatis multis Thucyd. locis ostendit Arnoldus. Et ἀποθεν hic N.T.A.J. Hesych. ἀποθεν· ἐκτός, ἔξωθεν. Id. ἀποθεν, μακρόθεν, ubi ἀπωθεν legendum esse ostendit ordo literarum. In Eur. Iph. A. 983. κὰν ἀπωθεν ἦ postulat metrum.

αὐτοβοεῖ, Hesych. τὸ παραχρῆμά τι συν-
 τελεσθῆναι ἐν πολεμικοῖς ἔργοις. ἅμα βοῇ.
 Θουκυδίδης. So in III. 113 fin., αὐτοβοεῖ
 ἄν εἶλον.

§ 5. ἔτι προσιόντας. This is a good ex-
 ample of a unique use in the aorist partici-
 ple τῶν, viz. that it is also found both
 in a present and a future sense.—με-
 μονωμένων, viz. divided into three par-
 ties, § 2. The defeat of one division of
 βάρβαροι, they thought, would deter
 the rest of the "Ἕλληνες from coming up
 with the same confidence. The party
 now defeated are the οἱ Χάονες who held
 τὸ μέσον, § 3, opposed to "Ἕλληνες in § 4.

§ 6. οἱ ἄλλοι βάρβαροι. The division
 had consisted of Chaonians καὶ οἱ ἄλλοι,
 &c., § 3.

§ 7. οὐδέτερον, sc. neither the right
 nor the left division, § 3. αὐτοὺς, the
 Chaonians.—καταληψομένους, viz. to oc-
 cupy a camp, which in fact they had not
 wished to do, § 4.

§ 8. ἐνέκειντο. "When the Chaonians,
 being routed, broke in upon the advanc-
 ing columns in their flight" (Arnold):
 who remarks that ἐπίπτειν is more com-
 monly used in this sense.—ἀνελάμβανον,
 ad se recipiebant.—διὰ τὸ μήπω
 κ.τ.λ. See § 1.—οὐ γὰρ ἦν. "For it
 was impossible for them (the heavy-
 armed invading forces) to stir without
 their shields and spears," which had
 been laid aside in the camp, § 4, and
 could not be resumed for action without
 some trouble and delay.—τοῦτο ποιεῖν,

LXXXII. Ἐπειδὴ δὲ νύξ ἐγένετο, ἀναχωρήσας ὁ Κνή-
μος τῇ στρατιᾷ κατὰ τάχος ἐπὶ τὸν Ἄναπον ποταμόν, ὃς
ἀπέχει σταδίου ὀγδοήκοντα Στράτου, τοὺς τε νεκροὺς κομί-
ζεται τῇ ὑστεραίᾳ ὑποσπόνδους καὶ Οἰνιαδῶν ξυμπαραγενο-
μένων κατὰ φιλίαν ἀναχωρεῖ παρ' αὐτοὺς πρὶν τὴν ξυμβοή-
23 θειαν ἐλθεῖν. κάκειθεν ἐπ' οἴκου ἀπῆλθον ἕκαστοι. οἱ δὲ
Στράτιοι τροπαῖον ἔστησαν τῆς μάχης τῆς πρὸς τοὺς βαρ-
βάρους.

LXXXIII. Τὸ δ' ἐκ τῆς Κορίνθου καὶ τῶν ἄλλων
ξυμμάχων τῶν ἐκ τοῦ Κρισαίου κόλπου ναυτικόν, ὃ ἔδει
παραγενέσθαι τῷ Κνήμῳ, ὅπως μὴ ξυμβοηθῶσιν οἱ ἀπὸ
θαλάσσης ἄνω Ἀκαρνᾶνες, οὐ παραγίγνεται, ἀλλ' ἠναγκάσ-
θησαν περὶ τὰς αὐτὰς ἡμέρας τῆς ἐν Στράτῳ μάχης ναυμα-
χῆσαι πρὸς Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν Ἀθηναίων αἱ
2 ἐφρούρουν ἐν Ναυπάκτῳ. ὁ γὰρ Φορμίων παραπλέοντας
αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ εὐρυχωρίᾳ

LXXXII. § 1. ἐπεὶ δὲ T. κατατάχος T.A.J. σταδίου N. κομίζει N. pr. m., ut videtur. τῇ ὑστεραίᾳ J.

§ 3. τροπαῖον T. τρόπαιον N.

LXXXIII. § 1. ξυμμάχων ναυτικὸν τῶν ἐκ V.N., superscripto τῶν in N. οὐ παραγίνεται N. Madvigius, Adv. Crit. p. 312, "Certissima lege et frequentissimo usu scribendum: περὶ τὰς αὐτὰς ἡμέρας τῇ ἐν Στράτῳ μάχῃ."

§ 2. αὐτοὺς margine additum alio atramento in N.

viz. ἄλλους ἐς ἀπορίαν καθιστάται σφεν-
δονῶντες, or simply τὸ σφενδονᾶν (so Poppo).

LXXXII. § 1. κατὰ φιλίαν, "by virtue of their friendly relation," for Oeniadae was (says Mr Grote) "the only town in the country" (i.e. in Acarnania) "which was attached to the Lacedaemonian interest." Cf. inf. 102, 3, ἐς γὰρ Οἰνιάδας αἰεὶ ποτε πολεμίους ὄντας (Ἀθη-
ναίοις) οὐκ ἐδόκει δυνατόν εἶναι χειμῶνος ὄντος στρατεῦειν. For κατὰ cf. 72, 5, κατὰ τὸ ἀμφοτέρους δέχεσθαι.—τὴν ξυμ-
βοήθειαν, "the united forces of the Acarnanians to succour the Stratiens." Cf. 81, 8.

LXXXIII. § 1. Κρισαίου κόλπον, viz. those from Sicyon and other parts, which, it would seem, were to have assembled at the entrance of the bay. See on 80, 4.—οἱ ἀπὸ, a short expression, like οἱ ἐξ ἀγορᾶς ἐφειγον, &c., for οἱ ἐπὶ θαλάσῃ μὴ ἄνω ἀπὸ θαλάσσης ξυμ-

βοηθῶσιν. Cf. 80, 1, ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνάνων. Sup. 1. 8, 2, οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, and iv. 8, 1, ἀναχωρησάντων τῶν ἐκ τῆς Ἀττικῆς Πελοποννησίων. So also v. 34, 1, &c. Soph. El. 137, οὔτοι τόν γ' ἐξ Αἶδα παγκοῖνον λίμνας πατέρ' ἀνστήσεις.—τὰς εἴκοσι. See 69, 1.

§ 2. παραπλέοντας ἔξω. "Phormio was keeping his eye upon them as they were sailing along the coast (i.e. on the south) to get outside of the strait." Whether ἐν τῇ εὐρυχωρίᾳ means ἐν μετῴρῳ, in the open sea outside, or in the wide part of the gulf within, i.e. due south of Naupactus, may be doubted, since it is only his intention that is here expressed. Poppo inclines to the former view, from 89, 8, and this is probably the true meaning. Cf. 86, 5. Between Chalcis on the north and Patrae on the south, the mouth of the gulf, on the

3 ἐπιθέσθαι. οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον μὲν οὐχ
 ὡς ἐπὶ ναυμαχίαν, ἀλλὰ στρατιωτικώτερον παρεσκευασμένοι
 ἐς τὴν Ἀκαρνανίαν καὶ οὐκ ἂν οἰόμενοι πρὸς ἑπτὰ καὶ τεσ-
 σαράκοντα ναῦς τὰς σφετέρας τολμῆσαι τοὺς Ἀθηναίους
 εἴκοσι ταῖς ἑαυτῶν ναυμαχίαν ποιήσασθαι· ἐπειδὴ μέντοι
 ἀντιπαραπλέοντάς τε ἑώρων αὐτοὺς παρὰ γῆν σφῶν κομιζο-
 μένων, καὶ ἐκ Πατρῶν τῆς Ἀχαΐας πρὸς τὴν ἀντιπέραν ἤπει-
 ρον διαβαλλόντων ἐπ' Ἀκαρνανίας κατείδον τοὺς Ἀθηναίους
 ἀπὸ τῆς Χαλκίδος καὶ τοῦ Εὐήνου ποταμοῦ προσπλέοντας
 σφίσι, καὶ οὐκ ἔλαθον νυκτὸς ὑφορμισάμενοι, οὕτω δὲ
 4 ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμόν. στρατη-

§ 3. οὐχ ὡς F.H.V.N. Vulg. A.J. ὡς οὐκ, h.e. *tanquam nollent*, &c. ἔπλεον μὲν
 ὡς ἐπὶ T. ναυμαχίᾳ A.J. *παρασκευασμένοι J.*

outside of the narrow entrance, widens out considerably. "The more open waters to the west," Cox, p. 145. Inf. 90, 5, *εὐρυχωρία* means the broad part of the gulf on the inner or eastern side of the strait:

§ 3. οὐχ ὡς ἐπὶ κ.τ.λ. These words are explained by the words of Cnemus in 87, 2, καὶ οὐχὶ ἐς ναυμαχίαν μᾶλλον ἢ ἐπὶ στρατείαν ἐπλέομεν. The meaning is, that the troops on board, ἐπιβάται, outnumbered the mere seamen, and since soldiers (Arnold observes) would be required in making descents on the enemies' country.—οὐκ ἂν—τολμῆσαι, i.e. οἰόμενοι ὅτι οὐκ ἂν τολμῶεν οἱ Ἀθ. The idiom depends on two principles; (1) οὐκ οἶμαι where the dependent infinitive is really negated, as in οὐ φημι &c., (2) the strong attraction of ἂν to οὐκ, by which there is a kind of hyperthesis of the particle. See 89, 6, οὐκ ἂν ἡγοῦνται—ἀνθίστασθαι ἡμᾶς.—παρὰ γῆν σφῶν κ.τ.λ. "While they themselves (the Corinthians) were coasting along close to land." There is some pleonasm in the sentence ἐπειδὴ ἑώρων αὐτοὺς καὶ κατείδον τοὺς Ἀθηναίους, but the second clause was added in consequence of καὶ—διαβαλλόντων (σφῶν), the expression of a further act, "and as they were crossing from Patrae (at the entrance of the gulf on the south) to the main-land opposite in the direction of Acarnania." The nominatives would have served for

the sense as well as the genitives absolute. Mr Grote (v. p. 460), "Having advanced as far as Patrae they then altered their course, and bore to the north-west in order to cross over towards the Aetolian coast, in their way to Acarnania." —καὶ οἶκ ἔλαθον. "And when, by mooring close under shelter of the land at night, they had not escaped Phormio's notice." On the situation Arnold remarks, "The Athenians, aware that they (the enemy) had stopped at Patrae, stopped themselves at Calchis instead of proceeding further to the westward; and thus were so nearly opposite to them, that the Peloponnesians had not time to get more than half way across before they found themselves encountered by their watchful enemy." Mr Grote, in a long note on the passage (v. p. 462), thinks ὑφορμισάμενοι means "taking up in pretence a night station," and that they did in fact make off in the night in hopes of getting to Acarnania unperceived. Sir G. W. Cox (p. 143, note) contends that the sense meant must be that Phormio "confronted the Corinthian ships which were then creeping across the gulf." The object of the Corinthians, he observes, was to get Phormio to depart to his own ground with the belief that he would find them in the morning where he had last seen them in the evening. And this seems a good and probable explanation.

γοὶ δὲ ἦσαν μὲν καὶ κατὰ πόλεις ἐκάστων οἱ παρεσκευάζοντο, Κορινθίων δὲ Μαχάων καὶ Ἰσοκράτης καὶ Ἀγαθαρχίδας. καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῶν νεῶν ὡς μέγιστον οἰοί τ' ἦσαν μὴ διδόντες διέκπλουν, τὰς πρῶρας μὲν ἔξω, εἴσω δὲ τὰς πρύμνας, καὶ τὰ τε λεπτὰ πλοῖα ἃ ξυνέπλει ἐντὸς ποιοῦνται καὶ πέντε ναῦς τὰς ἄριστα πλεούσας, ὅπως ἐκπλέοιεν διὰ βραχέος παραγιγνόμενοι, εἴ πη προσπίπτειν οἱ ἐναντίοι.

LXXXIV. Οἱ δ' Ἀθηναῖοι κατὰ μίαν ναὺν τεταγμένοι περιέπλεον αὐτοὺς κύκλῳ καὶ ξυνήγουν ἐς ὀλίγον, ἐν χρῶ αἰὲ παραπλέοντες καὶ δόκησιν παρέχοντες αὐτίκα ἐμβαλεῖν προεῖρητο δ' αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν πρὶν ἂν αὐτὸς σημήνη. ἤλπιζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν ὥσπερ ἐν γῇ πεζήν, ἀλλὰ ξυμπεσεῖσθαι πρὸς ἀλλήλας τὰς ναῦς καὶ τὰ πλοῖα ταραχὴν παρέξειν· εἴ τ' ἐκπνεύσαι ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ ἀναμένωνν τε περιέπλει καὶ εἰώθει γίγνεσθαι ἐπὶ τὴν ἔω, οὐδένα χρόνον ἡσυχάσειν αὐτούς· καὶ τὴν ἐπι-

§ 4. κατὰ πόλιν ἐκάστην N.V. μαχάων F.N. μάχων T. alii.

§ 5. κύκλον τῶν νεῶν ποιήσαντες nonnulli cum A.J. Participium om. F.H.N.V.T. οἷοιτε N. οἰοί τε T. πρῶρας, ut videtur, libb. et edd. Scribendum esse πρῶρας ostendit Cobetus, Misc. Crit. p. 337, qui πρῶρα solum VII. 36 in libro vetere servatum esse affirmat. Falso a πρὸ et ὅρᾱν derivat Aeschylus Suppl. 630. προσπλέοιεν Poppo cum F.H.N.V.T. προσπίπτειν Classen. Bekker. Arnold. cum A.J. et nonnullis. Sane in repetitis πλεούσας—ἐκπλέοιεν—προσπλέοιεν aliquantum offenditur. Sed cf. 92, 2, πλεούσας—πλεῖν—παραπλέοι—πλέοντα τὸν ἐπίπλουν.

LXXXIV. § 1. In N. αὐτίκα usque ad τὴν τάξιν in textu omissa in summo margine alia manu addita sunt. οἱ δὲ N.T.

§ 2. ἀλλὰ in rasura N. παρέχειν F.H.T.A.J. εἴρ' F.A.J. Quod aliquot libb. praebeant, ἐκπνεύσειν, id non obscure scripturam ἐκπνεύσειν indicare videtur; quam formam optativi praeferabant Attici. ἐκπνεύσαι τοῦ κόλπου T. et (cum ἐκ) A.J. ἀναμένωνν (sine τε) V.N. ἐπὶ τὴν ἔω insolenter dicitur, et recte fortasse ἐπὶ reponit Ellendt. γίνεσθαι περὶ τὴν ἔω N.V. γίνεσθαι ἐπὶ τὴν ἔω T. Frequens locutio ap. Th.

§ 5. μὴ διδόντες, sc. εἰ μὴ ἐδίδοσαν, "as large as they could without allowing (from the distance of the ships) the circle to be broken through." For the manoeuvre so called, see I. 49, 3.—διὰ βραχέος, "at a short distance," i.e. so as to repel at the shortest notice any hostile ἐμβολή on the κύκλος.

LXXXIV. § 1. κατὰ μίαν. Lit. "ship by ship," in a line, not two or more abreast, but each close following the other. In this order they sailed quite

close (ἐν χρῶ) to the circle, compelling the Peloponnesian fleet to contract it, by threatening to sink any ship in their way. The object of contracting the circle was to bring the hostile ships in collision with each other. Hesych. ἐν χρῶ κοῦρά· ἡ ψιλή, καὶ πρὸς αὐτῷ τῷ χωρτί. Soph. Aj. 786, ξυρεῖ γὰρ ἐν χρῶ τοῦτο, μὴ χαίρειν τινά.

§ 2. τὰ πλοῖα, viz. τὰ λεπτά, 83, 5.—ὅπερ. This is at once the object to ἀναμένωνν and the subject to εἰώθει.

χείρησιν ἐφ' ἑαυτῷ τε ἐνόμιζεν εἶναι, ὅποταν βούληται, τῶν
 3 νεῶν ἄμεινον πλεουσῶν, καὶ τότε καλλίστην γίγνεσθαι. ὥς
 δὲ τό τε πνεῦμα κατῆει καὶ αἱ νῆες ἐν ὀλίγῃ ἤδη οὔσαι ὑπ'
 ἀμφοτέρων, τοῦ τε ἀνέμου τῶν τε πλοίων, ἅμα προσκειμένων
 ἐταράσσοντο, καὶ ναῦς τε νηὶ προσέπιπτε καὶ τοῖς κοντοῖς
 διωθοῦντο, βοῇ τε χρώμενοι καὶ πρὸς ἀλλήλους ἀντιφυλακῇ
 τε καὶ λοιδορίᾳ οὐδὲν κατήκουον οὔτε τῶν παραγγελλομένων
 οὔτε τῶν κελευστῶν, καὶ τὰς κώπας ἀδύνατοι ὄντες ἐν κλυ-
 δωνίῳ ἀναφέρειν ἄνθρωποι ἄπειροι τοῖς κυβερνήταις ἀπει-
 θεστέρας τὰς ναῦς παρέιχον, τότε δὴ κατὰ τὸν καιρὸν τοῦτον
 σημαίνει, καὶ οἱ Ἀθηναῖοι προσπεσόντες πρῶτον μὲν κατα-
 δύνουσι τῶν στρατηγίδων νεῶν μίαν, ἔπειτα δὲ καὶ πάσας ἧ
 χωρήσειαν διέφθειρον, καὶ κατέστησαν ἐς ἀλκὴν μὲν μηδένα

ὑπὸ τοὺς αὐτοὺς χρόνους. ἡσυχάζειν T. ὑφ' ἑαυτῷ τὲ T. ἐνόμιζεν N. γίνεσθαι N. γίγνεσθαι T.A.J.

§ 3. Pro ὥς δὲ vide an ὥς γὰρ legendum sit. τότε γίγνεσθαι verte tunc fieri, nisi malis κάλλιστ' ἂν γίγνεσθαι. De protasi in sequentibus, quae paullo impeditior est, vide not. exeget. τοῦ τ' ἀνέμου N. προσέπιπτε T. διωροῦντο T. διεωροῦντο Cobetus, Var. Lect. p. 440. πρὸς ἀλλήλοις T. Hesych. κλυδώνιον· πέλαγος· χειμῶν. καὶ θόρυβος πραγμάτων. Photius Lex. κλυδώνιον. κύμα καὶ κλύδωνα ἄμφω. Θουκυδίδης β'. καὶ τὰς κώπας ἀδύνατοι ὄντες ἐν κλύδωνι ἀναφέρειν. Poetica vocabula saepius adhibet Thucydides. Cf. Eur. Hec. 47, φανήσομαι—δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ. Clausula κατὰ τὸν καιρὸν τοῦτον fortasse interpolatoris est. (In eandem sententiam contulit Cobetus, Var. Lect. p. 440, sup. I. 58, 1, τότε δὴ [κατὰ τὸν καιρὸν τοῦτον] ἀφίστανται μετὰ Χαλκιδέων.) καὶ ἀθηναῖοι T. πάσας F.H.N.V.T. Plures libb. τὰς ἄλλας.

Εἴther κάλλιστ' ἂν γίγνεσθαι should be read with Kruger, or ὥς γὰρ τὸ πνεῦμα κ.τ.λ. in the next clause: "he thought that very time was most favourable for the attack; for as the wind was now coming down on them, and the ships, contracted into a smaller space, were getting into confusion both from it and from the light vessels in the centre,—the crews could not hear the orders given, and could not, from want of skill, lift their oars in the swell that was setting in." For κατιέναι, used of the sudden descent of wind from a mountainous coast, see 25, 5, ἀνέμου κατιόντος μεγάλου. So βορέας πεσόντος, Hes. Ἔργ. 547.

§ 3. ναῦς τε νηὶ. Aesch. Pers. 410, εὐθύς δὲ ναῦς ἐν νηὶ χαλκῆρῃ στόλον ἔπειραν.—διωθοῦντο. "Had to thrust off (separate) each other by the ship's poles." If the apodosis of this sentence is at οὐδὲν κατήκουον, the protasis of the

next is καὶ (ὥς)—παρεῖχον, and the apodosis τότε δὴ—σημαίνει. Or, if (which seems better) we regard βοῇ τε χρώμενοι οὐδὲν κατήκουον as an additional clause of the protasis depending on the preceding ὥς, the apodosis to the whole will then be τότε δὴ σημαίνει. The hearing the call of the κελευστῆς was, G. W. Cox observes, quite essential to the efficiency of triremes in a sea-fight.—ἀντιφυλακῇ, *mutua cautione*, Poppo.—ἀναφέρειν. *Remos ad se reducere et tollere suspensos*, *id.*—καταδύνουσι. Here, perhaps, "sink," in the literal sense; though the word must mean "disabled" in I. 50, 1.—στρατηγίδων, what we should call "flag-ships." The adjective occurs in Soph. Aj. 49, καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.—κατέστησαν κ.τ.λ. "They reduced them to this,—that not one of them (the commanders) made an effort,

τρέπεσθαι αὐτῶν ὑπὸ τῆς παραχῆς, φεύγειν δ' ἐς Πάτρας καὶ
 4 Δύμην τῆς Ἀχαΐας. οἱ δὲ Ἀθηναῖοι καταδιώξαντες καὶ ναῦς
 δώδεκα λαβόντες τοὺς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστους
 ἀνελόμενοι ἐς Μολύκρειον ἀπέπλεον καὶ τροπαῖον στήσαντες
 ἐπὶ τῷ Ῥίῳ καὶ ναὺν ἀναθέντες τῷ Ποσειδῶνι ἀνεχώρησαν ἐς
 5 Ναύπακτον. παρέπλευσαν δὲ καὶ οἱ Πελοποννήσιοι εὐθύς
 ταῖς περιλοίποις τῶν νεῶν ἐκ τῆς Δύμης καὶ Πατρῶν ἐς
 Κυλλήνην τὸ Ἰλεῖον ἐπίνειον· καὶ ἀπὸ Λευκάδος Κυνῆμος
 καὶ αἱ ἐκεῖθεν νῆες, ἃς ἔδει ταύταις ξυμμίξαι, ἀφικνοῦνται
 μετὰ τὴν ἐν Στράτῳ μάχην ἐς τὴν Κυλλήνην.

LXXXV. Πέρπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ
 Κινήμῳ ξυμβούλους ἐπὶ τὰς ναῦς Τιμοκράτην καὶ Βρασίδαν
 καὶ Λυκόφρονα, κελεύοντες ἄλλην ναυμαχίαν βελτίω κατα-
 σκευάζεσθαι καὶ μὴ ὑπ' ὀλίγων νεῶν εἶργεσθαι τῆς θαλάσ-
 2 σης. ἐδόκει γὰρ αὐτοῖς, ἄλλως τε καὶ πρῶτον ναυμαχίας

§ 4. τοὺς πλείους T. μολύκρειον hic libri, sed in III. 102, 2, μολύκριον H.F.V. Inf. II. 86, 2, τὸ ρίον τὸ μολυκρικὸν in omnibus legi monuit Poppo, qui hic quoque Μολύκριον recipiendum putat. τροπαῖον N. τροπαῖον T.

§ 5. καὶ ἐκεῖθεν νῆες T. ξυμμίξαι Poppo, Bekk. ξυμμίξαι A.J. Bekk. (olim) Arnold. Classen. συμμίξαι V.N.T. Radicem esse non μίγ sed μισκ (μιγσκ) ostendit Italarum miscuo. Vide Curtium, Gr. Et. 336.

LXXXV. § 1. βασιλῆδην N.V. βρασίδαν T. παρασκευάζεσθαι libri deteriores.

§ 2. ναυμαχίαν V. πειρασομένοις T. De substantivo παράλογος vid. not. crit. ad

from the confusion that prevailed, to show fight, but all made the best of their way to Patrae or Dyme in Achaia," i.e. to the two nearest towns on the south-west side of the strait. By μὲν and δὲ it is meant, that though they did not venture to make further resistance, still they managed to escape, or begin to escape.

§ 4. ἀνελόμενοι, "having picked up," or "taken off," i.e. as prisoners of war. This appears to include the crews saved from sinking vessels.—ναὺν ἀναθέντες. Probably the beak or the ἄφλαστον was solemnly placed in some temple on a neighbouring height, Rhium, perhaps. Compare 92. 6, καὶ ἥνπερ ἔλαβον ναὺν ἀνέθεσαν ἐπὶ τὸ Ῥίον. It is to the present passage (not that just referred to, as Arnold says) that Aristophanes alludes, Equit. 550—61 (writing some five years after the event); Πόσειδον,—ὦ Γεραστοίε παῖ Κρόνου, Φορμῶνι τε φίλτατε.

§ 5. ἀπὸ Λευκάδος. See 82, where it is said that Cnemus had retired to Oeniadae, and 80, 4, where the contingent ships are said to have waited at Leucas till the Corinthian ships should arrive there.—ξυμμίξαι, "se adjungere, ut III. 110, et VII. 26." Poppo.

LXXXV. § 1. ἐπὶ τὰς ναῦς. Mr Grote appears to render this (p. 466) "commissioners to assist him with their advice and exertions in calling together naval contingents from the different allied cities." Rather, we think, "they send Cnemus persons to advise with him what was to be done with his ships" ("to form his standing council," Sir G. W. Cox). Cf. § 4.—ὑπ' ὀλίγων νεῶν. The argumentum ad pudorem. They seem to have thought Cnemus had been wanting in "pluck," and not to have been conscious of their real inferiority at sea.

πειρασάμενοις, πολλὺς ὁ παράλογος εἶναι, καὶ οὐ τοσοῦτ'
 ὥντο σφῶν τὸ ναυτικὸν λείπεσθαι, γεγενῆσθαι δέ τινα μα-
 λακίαν, οὐκ ἀντιτιθέντες τὴν Ἀθηναίων ἐκ πολλοῦ ἐμπειρίαν
 3 τῆς σφετέρας δι' ὀλίγου μελέτης. ὀργῇ οὖν ἀπέστελλον.
 4 οἱ δὲ ἀφικόμενοι μετὰ Κνήμου ναῦς τε περιήγγελλον κατὰ
 πόλεις καὶ τὰς προὔπαρχούσας ἐξηρτύνοντο ὡς ἐπὶ ναυ-
 5 μαχίαν. πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθήνας τὴν τε
 παρασκευὴν αὐτῶν ἀγγελοῦντας καὶ περὶ τῆς ναυμαχίας ἣν
 ἐνίκησαν φράσσοντας, καὶ κελεύων αὐτῷ ναῦς ὅτι πλείστας
 6 διὰ τάχους ἀποστεῖλαι, ὡς καθ' ἡμέραν ἐκάστην ἐλπίδος
 οὔσης αἰεὶ ναυμαχήσειν. οἱ δὲ ἀποπέμπουσιν εἴκοσι ναῦς
 αὐτῷ, τῷ δὲ κομίζονται αὐτὰς προσεπέστειλαν ἐς Κρήτην
 7 πρῶτον ἀφικέσθαι. Νικίας γάρ, Κρῆς Γορτύνιος, πρόξενος
 ὢν, πείθει αὐτοὺς ἐπὶ Κυδωνίαν πλεῦσαι, φάσκων προσποιή-
 σειν αὐτήν, οὔσαν πολεμίαν· ἐπῆγε δὲ Πολιχνίταις χαριζόμε-
 8 νος, ὁμόροις τῶν Κυδωνιατῶν. καὶ ὁ μὲν λαβὼν τὰς ναῦς
 ὥχето ἐς Κρήτην καὶ μετὰ τῶν Πολιχνιτῶν ἐδήγου τὴν γῆν

1. 65. τοσοῦτον T. ἀντιθέντες V. Cobetus Var. Lect. p. 440, "Nescio quibus argutiis hanc structuram ferri posse nonnulli ostendant: exploratum mihi est τῇ σφετέρᾳ—μελέτῃ unice verum esse." Inest tamen notio non tam *opponendi* quam *inter se pendendi*, quo sensu ἀντὶ per se genitivo jungi notissimum est.

§ 4. ἐξήρτων T.

§ 5. ἀγγελοῦντας T, et mox φράσσοντας. κελεύων αὐτῷ Bekk. αὐτῶν F. αἰεὶ T. ναυμαχήσειν N. (ἦσεν in rasura tanquam m. pr. ναυμαχῆσαι scripsisset).

§ 7. Interpolatum esse Κρῆς censet Cobetus l. 1., nam "etiam si non praecederet ἐς Κρήτην, satis erat Γορτύνιος." Nec Κρῆς Γορτύνιος, sed Κρῆς ἐκ Γόρτυνος dixisse veteres idem contendit.

§ 2. τοσοῦτω. The construction depends on λείπεσθαι=ἦσσαν εἶναι. For ὁ παράλογος see not. crit. on 1. 65. A similar case is the adverbial use of ὑπέροχα in II. II. 155.—ἀντιτιθέντες. "Not setting off the long practice of the Athenians against their own handling of a fleet at so short a notice." See III. 56, 5.

§ 5. αὐτῶν, viz. of the Lacedaemonians.—φράσσοντας, "to explain," i.e. to give the details in full.

§ 7. φάσκων. Nicias, himself a Cretan, and Athenian Consul at Gortyna, assured them that he could win over Cydonia to the Athenian cause, a town with sympathies towards the Spartan side. "Cydonia especially would hate

and be hated by the Athenians, as a considerable portion of its citizens were Aeginetan colonists, who had settled there, Olymp. 65. 2. See Herod. III. 59, 1—3." Arnold. The neighbouring town of Polichne appears to have had a feud with Gortyna (Gortys), and to have used their favour with Athens in humiliating their rival.—ἐπῆγε, "he urged it," nearly a synonym of ἐπειθε. Sir G. Cox (p. 144) remarks on the folly of this diversion to Crete, and adds "it is strange that throughout this narrative we hear nothing of the Coreyrean fleet." Coreyra was close at hand, and seemed bound to send the Athenians immediate and effective help.

τῶν Κυδωνιατῶν καὶ ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον.

LXXXVI. Οἱ δ' ἐν τῇ Κυλλήνῃ Πελοποννήσιοι, ἐν τούτῳ ἐν ᾧ οἱ Ἀθηναῖοι περὶ Κρήτην κατείχοντο, παρεσκευασμένοι ὡς ἐπὶ ναυμαχίαν παρέπλευσαν ἐς Πάνορμον τὸν Ἀχαϊκόν, οὐπερ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν Πελοποννησίων προσβεβοηθήκει. παρέπλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ Ῥίον τὸ Μολυκρικόν, καὶ ὠρμίσατο ἔξω αὐτοῦ ναυσὶν εἴκοσιν, αἷσπερ καὶ ἐναυμάχησεν. ἦν δὲ τοῦτο μὲν τὸ Ῥίον φίλιον τοῖς Ἀθηναίοις, τὸ δ' ἕτερον Ῥίον ἐστὶν ἀντιπέρας τὸ ἐν τῇ Πελοποννήσῳ· διέχετον δὲ ἀπ' ἀλλήλων σταδίους μάλιστα ἑπτὰ τῆς θαλάσσης, τοῦ δὲ Κρισαίου κόλπου στόμα τοῦτό ἐστιν. ἐπὶ οὖν τῷ Ῥίῳ τῷ Ἀχαϊκῷ οἱ Πελοποννήσιοι,

§ 8. [ὑπὸ] ἀπλοίας Poppo. Deest ὑπὸ in libris bonae notae. [ὑπὸ ἀνέμων καὶ] Classen.

LXXXVI. § 1. καλλήνῃ T. ἐν τούτῳ omittendum putat Cobetus, l. 1. περὶ τὴν κρήτην T. παρασκευασάμενοι N.V. προσεβεβοηθήκει N.T.A.J. προσβεβοηθήκει Arnold. cum Bekkeri libb. omnibus praeter E. (Pal.). Augmentum a plusquam perfecto interdum abesse constat, ut ἀποπεφύγη Plat. Apol. ch. xxv, ἀνεστήκη Protag. p. 335 D. Sed προσεβεβοηθήκει sup. 25 fin. omnes, ut et hic Popponis libri. Inf. 95, 2, ὁμολογῇ exhibet V.

§ 2. πολυκρικόν H. ὠρμίσατο T.

§ 3. διέχετον male N. et alii cum T.A.J., quod διειχέτην scribendum erat.

§ 8. ἀνέμων καὶ ἀπλοίας. "Partly by adverse winds and partly by other reasons which prevented his sailing." There is some obscurity here, both from the repetition of ὑπὸ in the best copies, and from the fact that Greek crews, using oars rather than sails, were not stopped by calms. Mr Grote merely says (p. 466), "the fleet was long prevented by adverse winds and weather from getting away." Compare Eur. Iph. T. 15, δεινὴς δ' ἀπλοίας πνευμάτων τ' οὐ τυγχάνων, where the οὐ is omitted by Hermann. Inf. iv. 4, 1, ὡς δὲ οὐκ ἐπειθεν,—ἡσύχαζεν ὑπὸ ἀπλοίας. Poppo observes that in viii. 99 fin., καὶ μέλλας ἐν αὐτῇ ὑπὸ ἀπλοίας πέντε ἢ ἑξ ἡμέρας ἀφικνέται ἐς τὴν Χίον, the effect of stormy weather is certainly meant. Mr Grote calls this an "ill-advised diversion of the fleet from its straight course to join Phormio," and remarks that it was against the policy of Pericles, who was just now in his last illness, and

died shortly afterwards (p. 467).

LXXXVI. § 1. κατείχοντο, "were being detained," sc. ὑπὸ ἀνέμων. So in iii. 45, 4, ὡς ἐκάστη τις κατέχεται ὑπ' ἀνηκέστου τινὸς κρείσσονος.—Πάνορμον. A town and harbour close to Rhium on the inside of the strait. Probably the fleet sailed thither at first to offer battle in the most favourable position inside of the bay, and to be under the protection of the land-force, but moved off to Rhium on seeing Phormio's movement.

§ 2. ἐπὶ τὸ Ῥίον. This was the northern promontory, also called Antirrhium. That on the south is mentioned by Euripides, possibly in reference to this victory, Ion 1591, κατ' αἶαν Πελοπίαν ὁ δεύτερος Ἀχαιός, ὃς γῆς παραλίας Ῥίου πέλας τύραννος ἔσται.

§ 3. μάλιστα ἑπτὰ. It is said that this is somewhat under the real distance, which is about a mile and a half (Arnold).

ἀπέχοντι οὐ πολὺ τοῦ Πανόρμου, ἐν ᾧ αὐτοῖς ὁ πεζὸς ἦν, ἑρμίσαντο καὶ αὐτοὶ ναυσὶν ἑπτὰ καὶ ἑβδομήκοντα, ἐπειδὴ
 5 καὶ τοὺς Ἀθηναίους εἶδον. καὶ ἐπὶ μὲν ἕξ ἢ ἑπτὰ ἡμέρας
 ἀνθώρμουν ἀλλήλοις, μελετῶντές τε καὶ παρασκευαζόμενοι
 τὴν ναυμαχίαν, γνώμην ἔχοντες οἱ μὲν μὴ ἐκπλεῖν ἔξω τῶν
 ῥίων ἐς τὴν εὐρυχωρίαν, φοβούμενοι τὸ πρότερον πάθος, οἱ
 6 δὲ μὴ ἐσπλεῖν ἐς τὰ στενὰ, νομίζοντες πρὸς ἐκείνων εἶναι τὴν
 ἐν ὀλίγῳ ναυμαχίαν. ἔπειτα ὁ Κυνῆμος καὶ ὁ Βρασίδας καὶ
 οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοί, βουλόμενοι ἐν τάχει
 τὴν ναυμαχίαν ποιῆσαι πρὶν τι καὶ ἀπὸ τῶν Ἀθηναίων
 ἐπιβοηθῆσαι, ξυνεκάλεσαν τοὺς στρατιώτας πρῶτον, καὶ
 ὀρῶντες αὐτῶν τοὺς πολλοὺς διὰ τὴν προτέραν ἦσαν φοβου-
 μένους καὶ οὐ προθύμους ὄντας, παρεκελεύσαντο καὶ ἔλεξαν
 τοιάδε.

LXXXVII. “Ἡ μὲν γενομένη ναυμαχία, ᾧ ἄνδρες
 “Πελοποννήσιοι, εἴ τις ἄρα δι’ αὐτὴν ὑμῶν φοβεῖται τὴν μέλ-
 2 “λυσαν, οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ ἐκφοβῆσαι. τῇ τε
 “γὰρ παρασκευῇ ἐνδεὴς ἐγένετο, ὥσπερ ἴστε, καὶ οὐχὶ ἐς
 “ναυμαχίαν μᾶλλον ἢ ἐπὶ στρατείαν ἐπλέομεν· ξυνέβη δὲ καὶ
 “τὰ ἀπὸ τῆς τύχης οὐκ ὀλίγα ἐναντιωθῆναι, καὶ πού τι καὶ ἡ
 3 “ἀπειρία πρῶτον ναυμαχοῦντας ἔσφηλεν. ὥστε οὐ κατὰ τὴν

§ 5. ἡμέραις N. μελετῶντες τὸ N. T.

LXXXVII. § 2. καὶ πού τι T. καὶ πού τι A. J. ναυμαχοῦντα V.

§ 5. οἱ δέ, viz. the Athenians.—πρὸς ἐκείνων, “in favour of the enemy.” The Athenian ships required room for being handled successfully, while the dogged courage of the Spartans might prevail in a mere fight from their decks. Cf. 89, 11.

LXXXVII. § 1. τέκμαρσιν τὸ ἐκφοβῆσαι. “Affords no just grounds for your fears” (for the frightening of you). The phrase is peculiar, and the syntax not clear. Some take τὸ ἐκφοβῆσαι in apposition with τέκμαρσιν, but perhaps the article is added as in τὸ δρᾶν οὐκ ἠθέλησαν, Soph. Oed. Col. 442, μακρὸς τὸ κρίναι ταῦτα—χρόνος, El. 1030, and is equivalent to ὥστε, as in the common idiom τὸ μὴ &c. See on 75, 1. The rhetorical form of the noun is used in

place of the poetic τέκμαρ or τέκμωρ. Compare ὀλόφυρσις sup. 51, 7. παραίνεσις inf. 88, 2. ἀξίωσις, &c.—ἔχει, in *se continet*, is often so used where παρέχει is virtually the meaning.

§ 2. ἡ ἐπὶ κ.τ.λ. “Not so much for a sea-fight as by way of a land-expedition.” See 83, 3.—ξυνέβη δέ. “It so chanced too that luck was in many respects against us,” viz. from the rough sea at the time, 84, 3.—καὶ πού τι καὶ, “it may be that in part too,” &c. Compare Pind. Ol. i. 28, καὶ πού τι καὶ βροτῶν φρένας—ἐξαπατῶντι μῦθοι. A phrase is used which describes as a mere possibility that which was an unwelcome fact.

§ 3. κατὰ. Here, as frequently in Attic, the preposition is an exact syn-

“ ἡμετέραν κακίαν τὸ ἡσσήσθαι προσεγένετο, οὐδὲ δίκαιον τῆς
 “ γνώμης τὸ μὴ κατὰ κράτος νικηθέν, ἔχον δέ τινα ἐν αὐτῷ
 “ ἀντιλογίαν, τῆς γε ξυμφορᾶς τῷ ἀποβάντι ἀμβλύνεσθαι,
 “ νομίσαι δὲ ταῖς μὲν τύχαις ἐνδέχεσθαι σφάλλεσθαι τοὺς
 “ ἀνθρώπους, ταῖς δὲ γνώμαις τοὺς αὐτοὺς ἀεὶ ἀνδρείους
 “ ὀρθῶς εἶναι, καὶ μὴ ἀπειρίαν τοῦ ἀνδρείου παρόντος προ-
 4 “ βαλλομένους εἰκότως αὖ ἐν τινι κακοὺς γενέσθαι. ὑμῶν δ’
 “ οὐδ’ ἡ ἀπειρία τοσοῦτον λείπεται ὅσον τόλμῃ προέχετε.
 “ τῶνδε δὲ ἡ ἐπιστήμη, ἣν μάλιστα φοβεῖσθε, ἀνδρίαν μὲν
 “ ἔχουσα καὶ μνήμην ἔξει ἐν τῷ δεινῷ ἐπιτελεῖν ἃ ἔμαθεν,
 “ ἄνευ δὲ εὐψυχίας οὐδεμία τέχνη πρὸς τοὺς κινδύνους ἰσχύει.

§ 3. προσεγένετο N. (pros in rasura). τὸ κατὰ κράτος νικηθέν Classen. κατὰκράτος T.A.J. τῆς γε ξυμφορᾶς Classen cum F.H.V.A.J. aliis. τῆς ξυμφορᾶς nonnulli, et sic T. Bekk. τῆς γε ξ. N. Arnold. ἀνδρείους fortasse interpolatum; animis vero, ut decet, semper esse eosdem. τοῦ ἀνδρείου προβαλλομένου F. τοῦ παρόντος ἀνδρείου προβαλλομένου V.N. At hoc esset incitiam praesenti virtuti praetendentes, inepte. Nam incitiam ponentes ante virtutem vix crediderim significare ignaviam incitia eacusanτες. τοῦ ἀνδρείου παρόντος T.A.J. ἐν τινι κακῇ V.

§ 4. ὑμῶν δ’ οὐδ’ ἀπειρία T. προσέχετε F. Vide not. crit. ad 80, 12. ἔχουσαν T. ἄνευ δ’ εὐψυχίας A.J.

onym of *διά*. Cf. 89, 6. It would have been equally possible to use *παρά*, “along of,” as we say.—τὸ μὴ κατὰ κράτος κ.τ.λ. “That part of our resolution which was not beaten by force, but still has in itself something to say to those who taunt us with a defeat.” Poppo strangely says “genitivus jungendus cum v. ἀμβλύνεσθαι.” It is much safer, with Arnold, to construe τὸ μὴ νικηθέν τῆς γνώμης. He translates, “nor ought our spirits, which so far from having been fairly beaten, have that within them which still bids defiance to the enemy, to lose their edge from the result of chance.” The *γ*ε means, “a mere accident, forsooth.” Cf. Aesch. Cho. 410, τάπερ πάθομεν ἄλγεα πρὸς γε τῶν τεκομένων, “from parents, truly!” Soph. Aj. 476, προσθεῖσα κἀναθείσα τοῦ γε κατθανεῖν. There is something of rhetorical affectation in the speech, unlike the plain βραχυλογία of a Spartan. The meaning is plain however: “we ought not to be discouraged by ill-luck, so long as our determination has not been damped by a decisive and inevitable defeat.” As for ἀντιλογίαν, “excuse,” “reply,” “defence,” seems somewhat better than “defiance.” This was

itself a technical rhetorical term; cf. Ar. Ran. 775.—νομίσαι δέ. “Rather you ought to think that though it is possible for men to suffer a reverse in their fortunes, yet that in their resolution (manly sentiments) those who are brave can never rightly be anything but brave; and further, that while they retain such bravery, they are not likely to become cowards on any occasion, by putting forward inexperience as a plea.” (Arnold, “nor can they, whilst they retain their courage, ever plead their inexperience as a plausible excuse for misbehaviour.”)

§ 4. ὑμῶν δέ. Lit. “But even your want of experience is more than counterbalanced by your superiority in courage; whereas the enemy’s science, which you so much dread, will indeed, so long as it is supported by courage, also retain presence of mind to carry out the instructions in a moment of danger; while without courage no amount of skill avails against the dangers incurred in the fight.” In more correct phrase, “and though the enemy’s skill, while supported by courage, may enable them to carry out the orders given in a moment of danger, yet skill in default

- 5 “ φόβος γὰρ μνήμην ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν
 6 “ ὠφελεί. πρὸς μὲν οὖν τὸ ἐμπειρότερον αὐτῶν τὸ τολμη-
 “ ρότερον ἀντιτάξασθε, πρὸς δὲ τὸ διὰ τὴν ἦσσαν δεδιέναι
 7 “ τὸ ἀπαράσκευοι τότε τυχεῖν. περιγίγνεται δὲ ὑμῖν πλήθος
 “ τε νεῶν καὶ πρὸς τῇ γῇ, οἰκεία οὔση, ὀπλιτῶν παρόντων
 “ ναυμαχεῖν· τὰ δὲ πολλὰ τῶν πλειόνων καὶ ἄμεινον παρ-
 8 “ εσκευασμένων τὸ κράτος ἐστίν. ὥστε οὐδὲ καθ’ ἐν εὐρί-
 9 “ σκομεν εἰκότως ἂν ἡμᾶς σφαλλομένους. καὶ ὅσα ἡμάρτο-
 “ μεν πρότερον, νῦν αὐτὰ ταῦτα προσγεγόμενα διδασκαλίαν
 10 “ παρέξει. θαρσοῦντες οὖν καὶ κυβερνῆται καὶ ναῦται τὸ
 “ καθ’ ἑαυτὸν ἕκαστος ἔπεσθε, χώραν μὴ προλείποντες ἢ ἄν
 11 “ τις προσταχθῇ. τῶν δὲ πρότερον ἡγεμόνων οὐ χεῖρον
 “ τὴν ἐπιχείρησιν ἡμεῖς παρασκευάσομεν καὶ οὐκ ἐνδώσομεν
 “ πρόφασιν οὐδεὶς κακῶ γενέσθαι· ἣν δέ τις ἄρα καὶ βου-
 “ ληθῇ, κολασθήσεται τῇ πρεπούσῃ ζημία, οἱ δὲ ἀγαθοὶ
 “ τιμῇσονται τοῖς προσήκουσιν ἄθλοις τῆς ἀρετῆς.”

§ 6. τὸ ante τολμηρότερον om. H.T.

§ 10. καὶ ναῦται alio atramento in margine additum N. ἔπεσθαι F. προλεί-
 ποντες F.H.N.V. λείποντες A.J. alii. προλιπόντες T.

§ 11. παρεσκευάσομεν J.

of courage will be of little avail in such a crisis.” Such words as ἀπειρία, εὐψυχία, ἀνδρεία, were regarded by the teachers of rhetoric as ἴσα or ὅμοια (Plat. Symp. p. 185 c), as also μνήμη, τέχνη, τόλμη, ἀλκή, and the use of them is probably intentional. Similarly in Sophocles, El. 1036, ἀτιμίας μὲν οὐ, προμηθείας δὲ σοῦ. Phil. 1009, ἀνάξιον μὲν σοῦ, κατὰξιον δ’ ἐμοῦ. Ar. Nub. 394, βροντῇ καὶ πορθῇ ὁμοίω. See sup. 74, 3.

§ 7. περιγίγνεται. A verb is used denoting superiority of number, but in the next clause the meaning rather is, προσγίγνεται, or πρὸς ὑμῶν ἐστὶ ναυμαχεῖν, “you have the advantage of fighting,” &c.—τὰ δὲ πολλὰ. “And generally, the victory is on the side of those who are the more numerous and better prepared.”

§ 9. καὶ ὅσα κ.τ.λ. The sense seems to be, “And even our former mistakes will be so much on our side, as affording us instruction.” The proverb παθήματα μαθήματα is, as Arnold remarks, alluded to.

§ 10. τὸ καθ’ ἑαυτὸν. “Let each do his best—each perform his own part—in following his leader.”

§ 11. ἐνδώσομεν, sc. οὐ δώσομεν πρόφασιν ἐν τῇ παρασκευῇ, or ἐν τοῖς μέλλουσι γενέσθαι, “there is no excuse for deserting the appointed post, since the attempt will be made with preparations fully as good if not better than (οὐ χεῖρον) those of former commanders.”—ἣν δέ τις ἄρα κ.τ.λ. The tragic idiom is, ἣν δ’ οὖν, “but if a man should choose (to act the coward),” &c. Grote observes (v. p. 468) that “this is a topic rarely touched upon by ancient generals in their harangues on the eve of battle, and demonstrating conspicuously the reluctance of many of the Peloponnesian seamen, who had been brought to this second engagement chiefly by the ascendancy and strenuous commands of Sparta.”—τιμῇσονται. “The brave shall be honoured with the fitting rewards for their valour.” The idiom τιμῆν τινα τιμῇ is common, e.g. Aesch.

LXXXVIII. Τοιαῦτα μὲν τοῖς Πελοποννησίοις οἱ
 2 ἄρχοντες παρεκελεύσαντο. ὁ δὲ Φορμίων δεδιὼς καὶ αὐτὸς
 τὴν τῶν στρατιωτῶν ὀρρωδίαν, καὶ αἰσθόμενος ὅτι τὸ πλῆθος
 τῶν νεῶν κατὰ σφᾶς αὐτοὺς ξυνιστάμενοι ἐφοβοῦντο, ἐβού-
 λετο ξυγκαλέσας θαρσύναι τε καὶ παραίνεσιν ἐν τῷ παρόντι
 3 ποιήσασθαι. πρότερον μὲν γὰρ αἰὲν αὐτοῖς ἔλεγε καὶ προπα-
 ρεσκεύαζε τὰς γνώμας ὡς οὐδὲν αὐτοῖς πλῆθος νεῶν τοσοῦ-
 τον, ἣν ἐπιπλήρῃ, ὃ τι οὐχ ὑπομενετέον αὐτοῖς ἔστιν· καὶ οἱ
 στρατιῶται ἐκ πολλοῦ ἐν σφίσιν αὐτοῖς τὴν ἀξίωσιν ταύτην
 εἰλήφεσαν μηδένα ὄχλον, Ἀθηναῖοι ὄντες, Πελοποννησίων
 4 νεῶν ὑποχωρεῖν. τότε δὲ πρὸς τὴν παροῦσαν ὄψιν ὁρῶν
 αὐτοὺς ἀθυμοῦντας ἐβούλετο ὑπόμνησιν ποιήσασθαι τοῦ
 θαρσεῖν, καὶ ξυγκαλέσας τοὺς Ἀθηναίους ἔλεξε τοιαύδε.

LXXXIX. “Ὅρῶν ὑμᾶς, ὦ ἄνδρες στρατιῶται, πεφο-
 “βημένους τὸ πλῆθος τῶν ἐναντίων ξυνεκάλεσα, οὐκ ἀξίῳ
 2 “τὰ μὴ δεινὰ ἐν ὀρρωδίᾳ ἔχειν. οὔτοι γὰρ πρῶτον μὲν διὰ
 “τὸ προνεκικήσθαι καὶ μηδὲ αὐτοὶ οἶεσθαι ὁμοῖοι ἡμῖν εἶναι
 “τὸ πλῆθος τῶν νεῶν καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευά-

LXXXVIII. § 2. αἰσθόμενος J. θαρσύναι τὲ T.

§ 3. αὐτοὺς sine ἔλεγε F. προπαρασκεύαζε T. ὡς οὐδὲν αὐτοὺς F. νεῶν τοσοῦ-
 τῶν A.J.

§ 4. τοῦ θαρρῆν V.

LXXXIX. § 1. τὸ πλῆθος τῶν νεῶν T.

§ 2. καὶ μὴ δὲ T.A.J. ὁμοιοὶ εἶναι ἡμῖν T. καὶ οὐκ ἀπὸ τοῦ ἴσου vertit Poppo

Suppl. 116, ἥῳα γόοις με τιμῶ. For the form of the passive compare Agam. 581, καὶ χάρις τιμῆσεται Διὸς τὰδ' ἐκ-
 πράξασα.

LXXXVIII. § 2. ὅτι τὸ πλῆθος κ.τ.λ. “That it was the (superior) number of the ships of which, assembling in parties by themselves, they were expressing their fear.” The ξυστάσεις, *circuli*, or knots of discontented persons are meant. Eur. Andr. 1088, εἰς δὲ συστάσεις κύκλους τ' ἐχώρει λαός. Sup. II. 21, 2, κατὰ ξυστάσεις τε γιγνόμενοι ἐν πολλῇ ἐριδι ἦσαν.

§ 3. ὅτι οὐκ ἐστὶ, *cui non possit resisti*. He might have said ὥστε μὴ...εἶναι.—τὴν ἀξίωσιν. “The idea (conceit) that, being Athenians, they need not retire before any number of ships from the Peloponnese.” A rhetorical way of saying οὐκ ἤξιωσαν φεύγειν κ.τ.λ. A similar

use is the well-known verse in the Ajax, φρονούντα γάρ νιν οὐκ ἂν ἐξέστην ὄκνη (82). Poppo compares iv. 28, 3, ὅσῳ μᾶλλον ὁ Κλέων ὑπέφευγε τὸν πλοῦν καὶ ἐξανεχώρει τὰ εἰρημένα.

§ 4. ὄψιν, viz. τῶν παρουσῶν Λακεδαιμονίους νεῶν.—τοῦ θαρσεῖν, not “a remembrance (reminder) of their (former) courage,” but ὥστε θαρσεῖν αὐτούς. See on 75, 1. Inf. 89, 15, ἀναμνησέσκω δ' αὐτὸς ὅτι νενικήκατε αὐτῶν τοὺς πολλούς.

LXXXIX. § 1. οὐκ ἀξίῳ. “Because I do not think it right that you should be timid about imaginary dangers,” “because I expect you not,” &c.

§ 2. πρῶτον μὲν. See 75, 1. “It is just because these men do not themselves even believe that they are equal to us, that they have got together this extra number of ships and (are not going to

“σαντο· ἔπειτα, ᾧ μάλιστα πιστεύοντες προσέρχονται, ὡς
 “προσῆκον σφίσιν ἀνδρείοις εἶναι, οὐ δι’ ἄλλο τι θαρσοῦσιν
 “ἢ διὰ τὴν ἐν τῷ πεζῷ ἐμπειρίαν τὰ πλείω κατορθοῦντες καὶ
 3 “οἴονται σφίσι καὶ ἐν τῷ ναυτικῷ ποιήσειν τὸ αὐτό. τὸ δ’
 “ἐκ τοῦ δικαίου ἡμῖν μᾶλλον νῦν περιέσται, εἴπερ καὶ τούτοις
 “ἐν ἐκείνῳ, ἐπεὶ εὐψυχία γε οὐδὲν προφέρουσιν, τῷ δὲ ἐκάτε-
 4 “ροί τι ἐμπειρότεροι εἶναι θρασύτεροί ἐσμεν. Λακεδαι-
 “μόνιοί τε ἡγούμενοι τῶν ξυμμάχων διὰ τὴν σφετέραν δόξαν
 “ἄκοντας προσάγουσι τοὺς πολλοὺς ἐς τὸν κίνδυνον, ἐπεὶ
 “οὐκ ἂν ποτε ἐπεχείρησαν ἡσσηθέντες παρὰ πολὺ αὖθις
 5,6 “ναυμαχεῖν. μὴ δὲ αὐτῶν τὴν τόλμαν δείσῃτε. πολὺ δὲ

“multitudinem navium et non ad parem numerum compararunt,” h. e. non aequali sed longe majorem. Verisimile videtur excidisse voculam, e.g. μέγα τὸ πλῆθος κ.τ.λ. Deest καὶ in tribus libris. Si recte additur, τὴν ναυμαχίαν παρεσκευάσαντο in animo fortasse habuit Thuc. ὦν μάλιστα T. Ante οἴονται facile excidere potuit ὅτι, et quod idem sibi praestitutam putant, cet. τοαντό A.J.

§ 3. τι ante ἐμπειρότεροι om F.H.N.V.T. Si genuinum est, positum videtur ut σοφός τι, δεινός τι dicitur, quanquam longe usitatius est ἐμπειρος τινός. θαρσύτεροι V.

§ 4. παραπολὺ T.A.J. et mox § 6. Sic κατατάχος, κατακράτος, καταπόλεις et similia passim in MSS. et edd. vett. leguntur.

§ 5. μὴ δὲ T.

engage) on an equal footing.”—ὡς προσῆκον. “As if it was their peculiar province to be brave.” Or the emphasis may be on προσῆκον, “as if it was their province to be brave,” a kind of national right; or thirdly, “as if bravery were their special province” (and not merely skill). The passage may be read in any of these ways; but without some emphasis it loses most of its force. The first sense would, perhaps, rather have been expressed by ὡς σφίσιν αὐτοῖς προσῆκον κ.τ.λ.—δι’ ἄλλο ἢ κ.τ.λ., “than because, through their practice in land-fights, they have been generally successful, and (because therefore) they think they will achieve the same for themselves in this sea-fight (with their navy) also.” He should have said either καὶ ὅτι οἴονται or καὶ οἰόμενοι. The subject to ποιήσειν is perhaps τὴν ἐμπειρίαν, “they think it will do the same for them (i.e. bring success) in operations by sea.”

§ 3. τὸ δ’ ἐκ τοῦ δικαίου. “Whereas in all fairness this (confidence from former successes) will now be our privilege, if it is theirs in respect of the other

(land) service.” This use of τὸ δέ, contra autem, &c., is Platonic, and by no means unfrequent.—τῷ δέ κ.τ.λ., “they have no advantage over us in courage; and if one side is more confident because it has more experience in something, why, so is the other,” i.e. in that respect we are both on an equal footing. The full sense is, ἐκάτεροι θαρσύτεροί ἐσμεν διὰ τὸ ἐκατέρους τι ἐμπειρότερος εἶναι.

§ 4. Λακεδαιμόνιοί τε κ.τ.λ.: “besides, as they have the lead with their allies, they bring up the majority of them against their will to face the dangers of war merely for the sake of their own credit and glory. Indeed, were it not so, these allies would never, after such a decisive defeat, have engaged a second time in a sea-fight.” The connexion, says Dr Arnold, is this: “so far from their courage being greater than ours, most of them now fight only because they cannot help it.”—παρὰ πολὺ, more usually νικῶν πολὺ, without the preposition. Cf. Aesch. Cho. 1052, μὴ φοβοῦ νικῶν πολὺ.

§ 5. τὴν τόλμαν. This is said with

“ ὑμεῖς ἐκείνοις πλέω φόβον παρέχετε καὶ πιστότερον κατὰ τε
 “ τὸ προνευικηκέναι καὶ ὅτι οὐκ ἂν ἡγούνται μὴ μέλλοντάς
 7 “ τι ἄξιον τοῦ παρὰ πολὺ πράξειν ἀνθίστασθαι ὑμᾶς. ἀντί-
 “ παλοι μὲν γὰρ οἱ πλείους, ὥσπερ οὔτοι, τῇ δυνάμει τὸ
 “ πλεόν πίσυνοι ἢ τῇ γνώμῃ ἐπέρχονται· οἱ δ’ ἐκ πολλῶ
 “ ὑποδεεστέρων καὶ ἅμα οὐκ ἀναγκαζόμενοι, μέγα τι τῆς δια-
 8 “ νοίας τὸ βέβαιον ἔχοντες ἀντιτολμῶσιν. ἃ λογιζόμενοι
 “ οὔτοι τῷ οὐκ εἰκότι πλεόν πεφόβηται ἡμᾶς ἢ τῇ κατὰ
 9 “ λόγον παρασκευῇ. πολλὰ δὲ καὶ στρατόπεδα ἤδη ἔπαιον
 “ ὑπ’ ἐλασσόνων τῇ ἀπειρίᾳ, ἔστι δὲ ἃ καὶ τῇ ἀτολμίᾳ· ὦν
 10 “ οὐδετέρου ἡμεῖς νῦν μετέχομεν. τὸν δὲ ἀγῶνα οὐκ ἐν τῷ

§ 6. ἡμᾶς F.H.V.T., Arn. Poppo, ὑμᾶς Classen. Bekk. et vulg., “propter superiora ὑμεῖς παρέχετε” (Poppo).

§ 7. ἀντίπαλοι οἱ πλείους. Corrupti sententiam contendit Madvigius, Adv. Crit. p. 313, si tantum multitudine superiores significantur ac non etiam pares; contrarios enim esse non τοὺς ἐξ ὑποδεεστέρων sed τοὺς ἐκ πολλῶ ὑποδεεστέρων. Itaque ἀντίπαλοι μὲν γὰρ ἢ πλείους legendum censet. τὸ πλεόν om. T. ἐκ πολλῶν F.H.N.V.A.J. οἱ δ’ ἐκ πολλῶ Bekker.

§ 8. πλεόν in rasura N.

§ 9. ὑπὸ ἐλασσόνων N.

the emphasis of contempt: it is not that they are bold in heart, but that they are enslaved in will.

§ 6. κατὰ τε, i.e. διὰ. See 87, 3, and for οὐκ ἂν, 83, 3. “Because they think you would hardly make a stand against them, unless you intended to achieve something worthy of so decided a victory.” It is best to supply προνευικηκέναι especially as παρὰ πολὺ has just preceded in a similar sense, and ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολὺ, in i. 29, 3. “They fear us both because we have already gained a victory, and because they think we shall claim it as a decisive one too, and act accordingly.” κατὰ again in the sense of διὰ. It is hardly correct to say, with Arnold, that “in these words there is very great difficulty.”

§ 7. οἱ πλείους, not “most men” (Arnold), but οἱ πλείους ὄντες, “those who are in the majority.” Compare αἱ πλείους νῆες in § 12. Translate: “For, when matched against each other, the side which, as these are, is superior to the other in number, advances with confidence in their power rather than in their resolution.”—οἱ δέ, sc. ἐπέρχόμενοι, “whereas those who do so with very

inferior resources, and at the same time without any constraint, must dare to oppose them because they have some great firmness of intention,” viz. to win at all hazards.

§ 8. ἃ λογιζόμενοι κ.τ.λ. “It is on this consideration (that we intend to win), that these men fear us more on the ground of our doing what it was unlikely that we should do (viz. oppose them with smaller forces), than for the preparations we were likely to make” (viz. increasing our fleet for facing so large a force). Arnold again misses the point of τῇ κατὰ λόγον, which is in apposition with τῷ οὐκ εἰκότι=τῷ παραλόγῳ. He renders it, “than if our force had been in just proportion to theirs.”

§ 9. πολλὰ δέ κ.τ.λ. “Many an encamped force before now has fallen by the hands of a smaller body of men through their own want of experience, some too through a deficiency of daring; but we, on the present occasion, have neither of these weak points (while the enemy has both).” Poppo rightly remarks that the last clause must be supplied to complete the reasoning, *ut justa sit argumentatio*.

- “κόλῳ ἐκὼν εἶναι ποιήσομαι οὐδ’ ἐσπλεύσομαι ἐς αὐτόν.
 11 “ὁρῶ γὰρ ὅτι πρὸς πολλὰς ναῦς ἀνεπιστήμονας ὀλίγαις
 “ναυσὶν ἐμπείροις καὶ ἄμεινον πλεούσαις ἢ στενοχωρία οὐ
 12 “ξυμφέρει. οὔτε γὰρ ἂν ἐπιπλεύσειέ τις ὡς χρὴ ἐς ἐμβολὴν
 “μὴ ἔχων τὴν πρόσοψιν τῶν πολεμίων ἐκ πολλοῦ, οὔτ’ ἂν
 “ἀποχωρήσειεν ἐν δέοντι πιεζόμενος· διέκπλοι τε οὐκ εἰσὶν
 “οὐδ’ ἀναστροφαί, ἅπερ νεῶν ἄμεινον πλεουσῶν ἔργα ἐστίν,
 “ἀλλ’ ἀνάγκη ἂν εἴη τὴν ναυμαχίαν πεζομαχίαν καθίστασ-
 “θαι, καὶ ἐν τούτῳ αἱ πλείους νῆες κρείσσους γίνονται.
 13 “τούτων μὲν οὖν ἐγὼ ἔξω τὴν πρόνοιαν κατὰ τὸ δυνατόν·
 “ὑμεῖς δὲ εὐτακοὶ [παρὰ] ταῖς ναυσὶ μένοντες τά τε πα-
 “ραγγελλόμενα ὀξέως δέχεσθε, ἄλλως τε καὶ δι’ ὀλίγου τῆς
 “ἐφορμήσεως οὔσης, καὶ ἐν τῷ ἔργῳ κόσμον καὶ σιγὴν
 “περὶ πλείστου ἡγείσθε, ὃ ἔς τε τὰ πολλὰ τῶν πολεμικῶν

§ 10. οὐδ’ ἐσπλεύσομαι N.T. οὐδὲ ἐσπλ. vulgo.

§ 11. ἐμπείροις H.N.V. ἀπείροις F. (?) Vulg. A.J. ἐμπείρως. ὀλίγοις ναυσὶν ἐμπείροις T.

§ 12. ἐς ante ἐμβολὴν alio atramento superscr. in N. τὴν πρόσοψιν conj. Bekkerus, ut v. 8, 3, οὐκ ἂν ἡγήτο μαλλον περιγενέσθαι ἢ ἄνευ προύψεως τε αὐτῶν καὶ μὴ ἀπὸ τοῦ ὄντος καταφρονήσεως. Vide not. crit. ad 80, 12. ἀλλὰ ἀνάγκη T.

§ 13. παρὰ ταῖς τε F.H. παρὰ ταῖς Arnold. παρὰ ταῖς [τε] Poppo. [παρὰ ταῖς τε ναυσὶ] Classen. Attici semper fere copulam praepositioni subjungunt, e.g. πρὸς τε πόλιν καὶ τείχη, non πρὸς πόλιν τε καὶ τείχη. Sic inf. ἐς τε τὰ πολλὰ cet. Insolentius dicitur ἐντός τοῦ κόλπου τε καὶ πρὸς τῇ γῇ inf. 90, 4. περὶ πλείστου ποιείσθε V. ἡγήσθε T. ὥσπερ N, sed γρ. ὥστε in margine. ὥστε A.J. ceteri. ὃ ἐς τε Bekk. Arn. Classen. Poppo ex conj. Stephani. ὅπερ ἐς τε Dobraeus. Si verum ἐς τε, paullo melius esset καὶ ναυμαχίαν. Sed non male ὥσπερ recipias: quod, ut alia multa in arte bellandi, ad pugnam navalem praecipue pertinet. καὶ ξυμφέρει καὶ ναυμαχία

§ 10. ἐκὼν εἶναι, “if I can help it.” The idiom occurs, like the use of ἀρχήν, omnino, in negative prepositions only.

§ 11. οὐ ξυμφέρει. See 86, 5.

§ 12. μὴ ἔχων, κ.τ.λ. The running a ship down by ramming it effectively (ὡς χρὴ) requires a view of the ship at some distance in order to get the full momentum in striking it.—ἐν δέοντι, “at the proper moment,” “at a favourable time,” when there is a chance of getting clear off.—ἀναστροφαί. “A general term, but properly expressing the return of the vessel to make its second attack after it has gained the requisite distance.” Arnold. The backing water, ἀνὰ κρουσίς, was perhaps rather used for the attempt to get away from the enemy.

§ 13. “Like the verb ἐφορμέω, ἐφόρ-

μησις denotes the taking up a station with a hostile purpose, e.g. the blockading an enemy.” Arnold; who translates “especially as we are watching one another’s movements within so short a distance.”—δ ἐς τε τὰ πολλὰ. A word has either dropped out, or is to be mentally supplied, like βέλτιστόν ἐστι. Poppo would take ξυμφέρει with both clauses. The κόσμος and σιγή are mentioned as essential conditions (περὶ πλείστου) of success. Compare Soph. Aj. 293, γύναι, γυναιξὶ κόσμον ἢ σιγὴ φέρει, “women’s best ornament is their silence.” In the tragic verse there is a play on the senses of “honour” and “decoration,” whereas Thucydides means εὐταξία. “The idea of entire silence on board the Athenian ships while a sea-

“ζυμφέρει καὶ ναυμαχία οὐχ ἥκιστα, ἀμύνασθε δὲ τοῦσδε
 14 “ἀξίως τῶν προειργασμένων. ὁ δὲ ἀγὼν μέγας ὑμῖν ἢ κατα-
 “λῦσαι Πελοποννησίῳ τὴν ἐλπίδα τοῦ ναυτικοῦ ἢ ἐγγυτέρω
 “καταστήσαι Ἀθηναίοις τὸν φόβον περὶ τῆς θαλάσσης.
 15 “ἀναμιμνήσκω δ’ αὖ ὑμᾶς ὅτι νενικήκατε αὐτῶν τοὺς πολ-
 16 “λούς· ἡσσημένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γνῶμαι
 “πρὸς τοὺς αὐτοὺς κινδύνους ὁμοίαι εἶναι.”

2 XC. Τοιαῦτα δὲ καὶ ὁ Φορμίων παρεκελεύετο. οἱ δὲ
 Πελοποννήσιοι, ἐπειδὴ αὐτοῖς οἱ Ἀθηναῖοι οὐκ ἐπέπλεον ἐς
 τὸν κόλπον καὶ τὰ στενά, βουλόμενοι ἄκοντας ἔσω προαγα-
 γεῖν αὐτούς, ἀναγόμενοι ἅμα ἔω ἔπλεον, ἐπὶ τεσσάρων ταξά-
 μενοι τὰς ναῦς, ἐπὶ τὴν ἑαυτῶν γῆν ἔσω [ἐπὶ] τοῦ κόλπου

F.H.V.T. Poppo. ναυμαχία A. ναυμαχία J. οὐχῆκιστα A.J.T. ἀμύνασθαι V. ἀμύ-
 νασθε F.H.N.T.A. ἀμύνεσθε J. cum nonnullis. δὲ F.H.N.T. τε multi libb.

§ 16. ὁμοίαι N.T.A.J.

XC. § 1. τοιαῦτα δὲ Bekk. Poppo, Arnold. cum duobus libb. (C, E). Vulgo
 τοιαῦτα μὲν, cum N.T.A.J., nescio an rectius, quamquam τοιαῦτα δὴ vel μὲν δὴ haud
 male legeretur. παρεκελεύετο F.H.N.V.T. Vulgo παρεκελεύετο.

§ 2. οὐκ ἔπλεον N.V. οὐκ ἐπέπλεον T. Aut ἐπὶ τὴν ἑαυτῶν γῆν aut ἔσω ἐπὶ
 τοῦ κόλπου interpolatoris esse verisimile videtur: vide not. exeg. Qui suam terram
 vntus explicandi causa adiecit, τὰ ἔσω τοῦ κόλπου in animo habuit, ubi Phormio

fight is going on, is not only striking as a feature in the picture, but is also one of the most powerful evidences of the force of self-control and military habits among these citizen-seamen." Grote, v. 469. See on 84, 3.

§ 14. ἐγγυτέρω κ.τ.λ. "To bring more home to Athens (more exclusively as her right and prerogative) the fear of engaging her by sea."

§ 15. αὔ. He does not, perhaps, mean πάλιν, "a second time," though he had said κατὰ τὸ προνευκηέναι in § 6. He seems to have in view the idea the Athenians have of the superior numbers of the enemy. That is true, he says, but on the other hand I remind you that the majority of them have been already conquered in the late sea-fight. Compare μετρία δ' αὖ ἐσθῆτι—πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο, I. 6, opposed to τὸ ἀβροδιατον Ἀθηναίων.

XC. § 2. ἄκοντας. See 86, 5 and 89, 10.—ἔσω, "to draw them on till they got fairly inside."—ἐπὶ τεσσάρων, "four abreast" (Grote). Phormio was

now anchored just outside of the northern ness or headland (86, 2), and he wished to fight ἐν τῇ εὐρυχωρίᾳ, not within the gulf, though it was nearer to Naupactus. The enemy's fleet, by moving off ἐπὶ τοῦ κόλπου, which seems here, as inf. 92, 7, to mean the Crisean gulf (properly so called, between the Doric settlements of Phocis and Locri Ozolae, due eastward of Naupactus), hoped to induce Phormio to follow them, especially as the north coast generally belonged to Athens. With this view they sailed ἐπὶ τὴν ἑαυτῶν γῆν, to the part of the coast which was friendly to themselves. Thus it seems unnecessary to read ἐπὶ τὴν αὐτῶν γῆν, "to land belonging to Athens," with Mr Grote and Sir G. Cox (Hist. Gr. II. p. 146, note). For, as the former observes, "there can be no doubt that the movement of the Peloponnesians was almost due north." Sup. 9, 2, the Phocians and Locrians are mentioned as on the Peloponnesian side; and it seems conceivable that the fleet was moving

δεξιῷ κέρα ἡγουμένῳ, ὥσπερ καὶ ὠρμον· ἐπὶ δ' αὐτῷ εἴκοσι
 ἔταξαν τὰς ἄριστα πλεούσας, ὅπως, εἰ ἄρα νομίσας ἐπὶ τὴν
 Ναύπακτον αὐτοὺς πλεῖν ὁ Φορμίων καὶ αὐτὸς ἐπιβοηθῶν
 ταύτῃ παραπλέοι, μὴ διαφύγοιεν πλέοντες τὸν ἐπίπλουν σφῶν
 οἱ Ἀθηναῖοι ἔξω τοῦ ἑαυτῶν κέρως, ἀλλ' αὔται αἱ νῆες περι-
 3 κλήσειαν. ὁ δέ, ὅπερ ἐκεῖνοι προσεδέχοντο, φοβηθεὶς περὶ
 τῷ χωρίῳ, ἐρήμῳ ὄντι, ὡς ἑώρα ἀναγομένους αὐτούς, ἄκων
 καὶ κατὰ σπουδὴν ἐμβιβάσας ἔπλει παρὰ τὴν γῆν· καὶ
 4 ὁ πεζὸς ἅμα τῶν Μεσσηνίων παρεβοήθει. ἰδόντες δὲ οἱ
 Πελοποννήσιοι κατὰ μίαν ἐπὶ κέρως παραπλέοντας καὶ ἤδη
 ὄντας ἐντὸς τοῦ κόλπου τε καὶ πρὸς τῇ γῇ, ὅπερ ἐβούλοντο
 μάλιστα, ἀπὸ σημείου ἐνὸς ἄφνω ἐπιστρέψαντες τὰς ναῦς

classen tenebat, 86, 2. Ceterum in paucis libb. legitur παρὰ pro ἐπὶ. ἡγουμένῳ
 F.H.N.V.T. Arn. Bekk. Poppo, Classen. Vulgo A.J. ἡγούμενοι. ἐπὶ δ' αὐτῶν T.
 εἴκοσι F.H.N.V.T. Alii εἴκοσι ναῦς. πλέοντες Dobraeus. Libri πλέοντα. αὐταὶ αἱ
 νῆες N.T.A.J. et vulgo. περικλήσειαν N.T.A.J.

§ 3. τῶν μεσσηνίων N.T., ut et inf. § 6 οἱ μεσσηνιοί.

§ 4. a παραπλέοντας usque ad ἐπιστρέψαντες omissa in N. alia manu imo margine
 addita sunt. μετωπηδὸν ἔταξαν τὰς ναῦς citat J. Pollux ii. 46.

towards them; and politically, though not geographically, the Phocian coast might be called "their own land." Sir G. W. Cox is hardly justified in saying (p. 146, note) that the Peloponnesians had no land of their own on the northern side of the gulf. If however the *south* coast, as Arnold supposes, is meant, it must be understood that at first the Spartans steered for Sicyon and Pellene; and the sudden change of course northward may be expressed by ἄφνω ἐπιστρέψαντες τὰς ναῦς in § 4. Mr Grote (Appendix, Vol. v. p. 481) regards this sense, that the Spartans "stood for their own land," Pellene and Corinth, as "altogether unnatural," because these places were much too far off. Besides, he remarks, it is clear the movement was northward, as they made a feint of attacking Naupactus, in order to draw Phormio inside the gulf for its protection. The words ἐπὶ τοῦ κόλπου Mr Grote explains "on the gulf side," i.e. to the east of the strait, not to the west of it. Similarly Poppo, *introrsus in sinum versus*. After all (see not. crit.) it is not improbable that the words ἔσω ἐπὶ τοῦ

κόλπου are a mere gloss to explain ἐπὶ τὴν ἑαυτῶν γῆν.—ἐπὶ δ' αὐτῷ. "Close upon it," "next to it," or "by way of covering it," viz. the right wing, which "occupied the north or north-east side towards Naupactus" (Grote). They are described as αἱ ἀπὸ τοῦ δεξιοῦ κέρως in 91, 1.—καὶ αὐτός. "Himself too should coast along in that direction to relieve the place" (Arnold).—ὅπως—μὴ διαφύγοιεν. "That the Athenians might not be able to escape their attack when it sailed down upon them, by getting outside of their (the Spartan) wing, but that these (twenty) ships might surround and inclose them." The addition of πλέοντα is not easy to explain, unless "in full course" is implied by it.

§ 3. ἄκων καὶ κατὰ σπουδὴν. These are given as two distinct reasons to account for the disaster that followed. He did not wish to sail inside the bay at all, and when he did, to defend Naupactus, he was forced to embark his men in a hurry. By παρὰ τὴν γῆν he means that Phormio went along the shore as the nearest route to Naupactus, which lay a little to the north-east.

μετωπηδὸν ἔπλεον ὡς εἶχε τάχους ἕκαστος ἐπὶ τοὺς Ἀθη-
 5 ναίους, καὶ ἥλπιζον πάσας τὰς ναῦς ἀπολήψεσθαι. τῶν δὲ
 ἑνδεκα μὲν αἵπερ ἡγούντο ὑπεκφεύγουσι τὸ κέρας τῶν
 Πελοποννησίων καὶ τὴν ἐπιστροφὴν εἰς τὴν εὐρυχωρίαν· τὰς
 δὲ ἄλλας ἐπικαταλαβόντες ἐξέωσάν τε πρὸς τὴν γῆν ὑπο-
 φευγούσας καὶ διέφθειραν, ἄνδρας τε τῶν Ἀθηναίων ἀπέκ-
 6 τειναν ὅσοι μὴ ἐξένευσαν αὐτῶν. καὶ τῶν νεῶν τινὰς ἀνα-
 δούμενοι εἶλκον κενάς, μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον· τὰς
 δὲ τινὰς οἱ Μεσσηνιοὶ παραβοηθήσαντες καὶ ἐπесβαίνοντες
 ξὺν τοῖς ὅπλοις εἰς τὴν θάλασσαν καὶ ἐπιβάντες ἀπὸ τῶν
 καταστρωμάτων μαχόμενοι ἀφείλοντο ἐλκομένας ἤδη.

XCI. Ταύτῃ μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε
 καὶ ἔφθειραν τὰς Ἀττικὰς ναῦς· αἱ δὲ εἴκοσι νῆες αὐτῶν
 αἱ ἀπὸ τοῦ δεξιοῦ κέρως ἐδίωκον τὰς ἑνδεκα ναῦς τῶν
 Ἀθηναίων αἵπερ ὑπεξέφυγον τὴν ἐπιστροφὴν εἰς τὴν εὐρυ-

§ 5. μέν [τινες] Arnold., om. Porpo, Bekk. Classen. cum F.H.N.V.T. Hesych. ἐξέωσαν· ἐξώρισαν, κατέβαλον. ἢ ἐξέβαλον. ἄνδρας τε N.T.

§ 6. εἶλον ἤδη, jam ceperant, Porpo, Classen. cum N.T.A.J. εἶλον Bekk. Arnold. cum F. εἶχον ἤδη unus liber (G). In Aesch. Ag. 1288 (Dind.) οἱ δ' εἶλον πόλιν pro οἱ δ' εἶχον πόλιν Musgravii conjectura est. Hoc loco ἤδη fortasse ex glossemate εἶχον ἤδη ad εἶλον adscripto profuxit.

XCI. § 1. ἐφθειρον F.H.T. et in rasura N., qui in margine γρ. διέφθειρον cum V. ὑποστροφὴν F.H.N.V. Id in Soph. El. 715 videtur significare *reditum*, sive locum a quo cursus in contrarium sumitur. Sup. 90, 4, ἐπιστρέψαντες, et § 5 τὴν ἐπιστροφὴν legitur.

§ 4. μετωπηδόν. "Front-wise," *ad-versis frontibus*. The expression seems borrowed from animals that fight by butting.—ὡς εἶχε τάχους, like ὅπως ποδῶν, Aesch. Suppl. 837, and many similar phrases, e.g. ὡς ὀργῆς ἔχω, πῶς εὐμενέας ἔχεις; &c. ἀπολήψεσθαι, "to cut off," "intercept."

§ 5. Construe, ὑπεκφεύγουσι εἰς τὴν εὐρυχωρίαν (i.e. into the wide part of the gulf; see on 83, 2). By τὸ κέρας and τὴν ἐπιστροφὴν the ἐπίπλους τοῦ κέρως (§ 2) and the τὸ ἄφνω ἐπιστρέψαι (§ 4) are meant. Mr Grote describes the Spartan manoeuvre thus: "On a sudden the signal was given, and the whole Peloponnesian fleet, facing to the left, changed from column into line, and instead of continuing to move along the coast, rowed rapidly with their prows

shoreward to come to close quarters with the Athenians" (p. 470). He adds, that the narrowness of the escape, due to the superior speed of the Athenian ships, is described by ὑπεκφεύγουσι, "just find means to run by."—ἐξέωσαν. The technical word for driving a ship on shore is ἐξωθεῖν, i.e. ἔξω ἄλως. Hence the war-god is called ἐξώστης Ἄρης in Eur. Rhés. 322, as causing wreck and destruction. The sense is, "the other ships they caught on the spot and drove on the shore in their efforts to escape."—αὐτῶν, viz. ἐκ τῶν νεῶν. Hesych. ἐκνεύσας· ἐκκολουμβήσας.

§ 6. ἀναδούμενοι, "taking in tow." See I. 50, I, IV. 14, 1.—ἀφείλοντο. "Rescued from the Lacedaemonians just as they were being towed off." Cf. 92, 3.

2 χωρίαν. καὶ φθάνουσιν αὐτοὺς πλὴν μιᾶς νεῶς προκατα-
 φνυγοῦσαι ἐς τὴν Ναύπακτον, καὶ ἴσχουσai ἀντίπρωροι κατὰ
 τὸ Ἀπολλώνιον παρεσκευάζοντο ἀμυνόμενοι, ἣν ἐς τὴν
 3 γῆν ἐπὶ σφᾶς πλέωσιν. οἱ δέ, παραγενόμενοι ὕστερον,
 ἐπαιώνιζόν τε ἅμα πλέοντες ὡς νενικηκότες, καὶ τὴν μίαν
 ναὺν τῶν Ἀθηναίων τὴν ὑπόλοιπον ἐδίωκε Λευκαδία ναὺς μία
 4 πολὺ πρὸ τῶν ἄλλων· ἔτυχε δὲ ὁλκάς ὁρμοῦσα μετέωρος, περὶ
 ἣν ἡ Ἀττικὴ ναὺς φθάσασα τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει
 5 μέσῃ καὶ καταδύει. τοῖς μὲν οὖν Πελοποννησίοις, γενομένον
 τούτου ἀπροσδοκῆτου τε καὶ παρὰ λόγον, φόβος ἐμπίπτει
 καὶ ἅμα ἀτάκτως διώκοντες διὰ τὸ κρατεῖν, αἱ μὲν τινες τῶν
 νεῶν καθεῖσαι τὰς κώπας ἐπέστησαν τοῦ πλοῦ, ἀξύμφορον
 δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρμησιν, βουλόμενοι τὰς
 πλείους περιμεῖναι, αἱ δὲ καὶ ἐς βράχεια ἀπειρία χωρίων
 ὤκειλαν.

§ 2. σχοῦσαι H., N. pr. m., T. et corr. F. ἴσχουσai N. m. sec. A.J. Tum libb. ἀντίπρωροι. Vide not. crit. ad 83, 5. κατὰ ἀπολλώνιον F. Articulum om. etiam H.V. ἀμυνόμενοι F.V.T. Fortasse excidit ὡς. πλέωσιν F.H.N.V. alii. Vulgo et T. ἐπιπλέωσιν.

§ 3. ἐπαιώνιζον F. ex corr.

§ 4. φθάσασα [καὶ περιπλεύσασα] Poppo. Deest clausula in plerisque, sed servatur in F.T.A.J. alia manu addita est in H. Porponis. τῇ λευκαδίᾳ διωκούσῃ F.H.V.N. Vulgo cum A.J. τῇ διωκούσῃ λευκαδίᾳ, et sic T., qui βάλλει μέσῃ habet. μέσον N.V.

§ 5. τοῦ ἀπροσδοκῆτου F.T.A.J. et vulgo. παρὰ λόγον T.F.H.N., qui γρ. παραλό-
 γον in margine habet. Pauciores παραλόγον exhibent cum A.J. Vide not. crit. i. 65, 1. ἔστησαν N.V. τοὺς πλείους V. βράχεια F.H.V.N.T.A.J. Arn. Poppo, Bekk. Classen. Vulgo βραχέα. ἀπειρία χωρίων optimi libb. χωρίων ἀπειρία T.A.J. Vulgo χωρίων ἀπορία.

XCI. § 2. ἴσχουσai. Like κατασχεῖν and προσσχεῖν, this is a naval term for a ship "coming to."—κατὰ, "off the temple of Apollo (at Naupactus)." So I. 110, 4, πεντήκοντα τριῖρεις...ἔσχον κατὰ τὸ Μενόδησιον κέρας, sup. 25, 3, σχόντες τῆς Ἡλείας ἐς Φειάν, and 80, 1.

§ 3. ἅμα πλέοντες, *inter navigandum*, "while yet under way." The phrase seems to show that the solemn paean for victory was usually sung with the ships stationary.

§ 4. ἔτυχε ὁρμοῦσα μετέωρος. "At the very same time was moored (or "happened at the time to be moored") in deep water." This use of *τυγχάνω* is common, though seldom rightly rendered. Cf. inf. 93, 2, sup. 25, 1, ἔτυχε δὲ

περὶ τοὺς χώρους τούτους Βρασίδας...φρου-
 ρὰν ἔχων.

§ 5. Construe γενομένου...παρὰ λόγον. —διώκοντες, the masculine plural as expressing the sense *ἐπεὶ ἐδίωκον*. Or it may be regarded as a 'nominativus pendens.'—καθεῖσαι, "dropped their oars and stopped the ship from its course." By dipping the oars deep and holding them against the ship's way, the motion is of course arrested. There can be little doubt that the transitive aorist is here used.—ἀξύμφορον. "This act was injurious as regards the direct attack the enemy might make upon them at so short a distance (*viz.* so that they could not escape it in time); but they desired to wait till the larger part of the fleet

XCII. Τοὺς δ' Ἀθηναίους ἰδόντας ταῦτα γιγνόμενα θάρσος τε ἔλαβε καὶ ἀπὸ ἐνὸς κελεύσματος ἐμβοήσαντες ἐπ' αὐτοὺς ὥρμησαν. οἱ δὲ διὰ τὰ ὑπάρχοντα ἁμαρτήματα καὶ τὴν παροῦσαν ἀταξίαν ὀλίγον μὲν χρόνον ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸ Πάνορμον, ὅθεν περ ἀνηγάγοντο. ἐπιδιώκοντες δὲ οἱ Ἀθηναῖοι τὰς τε ἐγγὺς οὔσας μάλιστα ναῦς ἔλαβον ἐξ καὶ τὰς ἑαυτῶν ἀφείλοντο, ἃς ἐκείνοι πρὸς τῇ γῇ διαφθείραντες τὸ πρῶτον ἀνεδήσαντο, ἄνδρας τε τοὺς μὲν ἀπέκτειναν, τινὰς δὲ καὶ ἐζώγρησαν. ἐπὶ δὲ τῆς Λευκαδίας νεώς, ἣ περὶ τὴν ὀλκάδα κατέδυν, Τιμοκράτης ὁ Λακεδαιμόνιος πλέων, ὡς ἡ ναὺς διεφθείρετο, ἔσφαξεν ἑαυτὸν καὶ ἐξέπεσεν ἐς τὸν Ναυπακτίων λιμένα. ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι τροπαῖον ἔστησαν ὅθεν ἀναγαγόμενοι ἐκράτησαν καὶ τοὺς νεκροὺς καὶ τὰ ναυάγια ὅσα πρὸς τῇ ἑαυτῶν ἦν ἀνείλοντο καὶ τοῖς ἐναντίοις τὰ ἐκείνων ὑπόσπονδα

XCII. § 1. τοὺς δὲ ἀθηναίους N.T.J. τοὺς δ' A. κελεύματος olim Bekkerus cum duobus libb. Vid. ad 77, 6.

§ 2. εἰς τὸν πάνορμον T. ἐς τὸ πάνορμον A.J.

§ 3. τοπρῶτον T.A.J.

§ 4. ὀλκάδα T., ut et ὀλκάς sup. § 4. ἡ πρὶν τὴν ὀλκάδα A.J. αὐτὸν F.H.N. Ceterum ἐξέπεσεν non recte a quibusdam intelligitur cecidit. Cf. Eur. Hel. 408, καὶ νῦν τάλας ναυαγὸς ἀπολέσας φίλους ἐξέπεσον εἰς γῆν τήνδε. Ibid. 539, ναυαγὸν ἐκπεσόντα σὺν παύροις φίλοις.

§ 5. τροπαῖον N. ut et in proximis, τροπαῖον T.A.J.

came up to support them." Mr Grote observes, "The ships, having been just suddenly stopped, could not be speedily got again under way."—ἐς βράχεια. "Others struck upon shoals from having no knowledge of those parts." The verb, which contains the same root as *cello*, *celsus*, is usually transitive. So Aeschylus has δεῦρο δ' ἐξοκέλλεται, Suppl. 438, Eur. Iph. T. 1379, δεινὸς γὰρ κλύδων ὠκείλε ναῦν πρὸς γῆν.

XCII. § 2. τὰ ὑπάρχοντα. "Through the mistakes which they had before made." The allusion is especially to ἀξήμφορον δρῶντες 91, 5.—Πάνορμον. See 86, 1.

§ 3. ἀφείλοντο. Cf. 90 fin.—ἐκείνοι, "the enemy." The nominative is added, as the Romans would have said *quas illi*, &c., because the subject is changed.—τὸ πρῶτον, see 90, 5. Mr Grote (v.

p. 471, note) thinks the Athenians must have defeated also the Peloponnesian left wing and centre, though this is not expressly said; for otherwise the recapture could not have been effected.—ἀνεδήσαντο, in the pluperfect sense, "had taken in tow."

§ 4. ἔσφαξεν. "He cut his own throat, and the body was washed ashore in the harbour of Naupactus." Both Mr Grote and Sir G. W. Cox are incorrect here, "he slew himself forthwith, and fell overboard into the harbour." This would have been ἐπεσεν. But ἐκπίπτειν is used like ἐξωθεῖν (sup. 90, 5), and ἐκβράσσεσθαι, of objects thrown on shore. The meaning is, that the body was afterwards found in the harbour, and the nature of the suicidal act was then discovered.

6 ἀπέδοσαν. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι τροπαῖον, ὡς
 νενικηκότες [τῆς τροπῆς] ἄς πρὸς τῇ γῇ ναῦς διέφθειραν
 καὶ ἦν περ ἔλαβον ναὺν ἀνέθεσαν ἐπὶ τὸ ῥίον τὸ Ἀχαϊκὸν
 7 παρὰ τὸ τροπαῖον. μετὰ δὲ ταῦτα φοβούμενοι τὴν ἀπὸ τῶν
 Ἀθηναίων βοήθειαν ὑπὸ νύκτα ἐσέπλευσαν ἐς κόλπον τὸν
 8 Κρिसαῖον καὶ Κόρινθον πάντες πλὴν Λευκαδίων. καὶ οἱ ἐκ
 τῆς Κρήτης Ἀθηναῖοι ταῖς εἴκοσι ναυσὶν αἷς ἔδει πρὸ τῆς
 ναυμαχίας τῷ Φορμίωνι παραγενέσθαι οὐ πολλῶ ὕστερον τῆς
 9 ἀναχωρήσεως τῶν νεῶν ἀφικνούνται ἐς τὴν Ναύπακτον. καὶ τὸ
 θέρος ἐτελεύτα.

XCIII. Πρὶν δὲ διαλῦσαι τὸ ἐς Κόρινθον τε καὶ τὸν
 Κρिसαῖον κόλπον ἀναχωρήσαν ναυτικόν, ὁ Κυνῆμος καὶ ὁ
 Βρασίδας καὶ οἱ ἄλλοι ἄρχοντες τῶν Πελοποννησίων ἀρχο-
 μένου τοῦ χειμῶνος ἐβούλοντο διδασκάντων Μεγαρέων ἀπο-

§ 6. τῆς τροπῆς a grammatico additum suspiceris, cum nec τροπαῖον τῆς τροπῆς recte dicatur, et τῆς τροπῆς ὧν πρὸς τῇ γῇ διέφθειραν potius scribendum esset. Cobetus, Var. Lect. p. 441, omittendum censet ὡς νενικηκότες, tanquam additum a grammatico qui nesciret quid esset τροπαῖον ἰστάναι. Fortasse ὡς νενικηκότες τὰς ναῦς ἄς πρὸς τῇ γῇ διέφθειραν. Nam ναῦς male post ἄς posito, cum deesset accusativus post ὡς νενικηκότες, glossema τῆς τροπῆς facile irrepere potuit. τὸ ante ῥίον in rasura N.

§ 7. τὴν ἀπὸ τῶν Ἀθηναίων conj. Bekkerus. ἐς κόλπον N.V. εἰς κόλπον F.H. Vulgo ἐς τὸν κόλπον, καὶ κορίνθιον A.J. Sinum Crissaeum hic et 83. 1, 86. 3, Corinthiacum intelligit Th., non minorem illum recessum maris juxta Loceros ad oram septentrionalem. Nam Rhium promontorium τοῦ Κρिसαίου κόλπου στόμα appellat 86, 3. Itaque hic ἐς κόλπον est intra sinum, Corinthum versus.

§ 8. ναυσὶ αἷς T.

XCIII. § 1. διδασκάντων μεγαρέων F.H.N.V.T. Alii διδ. τῶν μ. ἄκλειστος F.N.T.A.J. ἄκλῆστος Bekk. Arn. Verbo poetico, ut saepe, utitur Th. Cf. Eur. Andr. 593, ἀκλῆστ' ἄδουλα δώμαθ' ἐστίας λιπών. τῷ ναυτικῷ πολλὸν V.N. τὸ ναυτικὸν T., supra scripto ω manu eadem.

§ 6. It is difficult to believe that τροπαῖον τῆς τροπῆς τῶν νεῶν would have been written; much more so, that τῆς τροπῆς ἄς διέφθειραν is right, when the all but universal Greek idiom requires ὧν διέφθειραν. Omitting τῆς τροπῆς as an interpolation, ὡς νενικηκότες ἄς διέφθειραν is perfectly regular, and complete and simple in meaning. See not. crit. —ἀνέθεσαν. "They conveyed to the southern ness and dedicated there." See on 84, 4.

§ 7. τὴν ἀπὸ, κ.τ.λ., viz. the twenty ships mentioned below and in 85, 6. It would seem from this that the Crisaean bay on the north shore, which must here

be meant, was regarded either as neutral or as the possession of the Peloponnesians. See on 83, 1.

XCIII. § 1. πρὶν διαλῦσαι. Before disbanding, or breaking up, the naval force, the Peloponnesian generals, chagrined at their defeat, and invited by the Megarians, the implacable enemies of Athens, make an attempt to seize the harbour of Peiraeus, which, from the over-confidence of the Athenians, had not even a guard-ship there or a chain placed across the entrance.—ἀποπειράσαι. "To make an attempt upon." Poppo cites vii. 43, ἀπ. τοῦ λιμένος.

πειράσαι τοῦ Πειραιῶς τοῦ λιμένος τῶν Ἀθηναίων· ἦν δὲ ἀφύλακτος καὶ ἄκληστος, εἰκότως, διὰ τὸ ἐπικρατεῖν πολλὴ τῷ ναυτικῷ. ἐδόκει δὲ λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ τὸν τροπωτήρα πεζῇ ἰέναι ἐκ Κορίνθου ἐπὶ τὴν πρὸς Ἀθήνας θάλασσαν καὶ ἀφικομένους κατὰ τάχος ἐς Μέγαρα καθελκύσαντας ἐκ Νισαίας, τοῦ νεωρίου αὐτῶν τεσσαράκοντα ναῦς, αἱ ἔτυχον αὐτόθι οὔσαι, πλεῦσαι εὐθὺς ἐπὶ τὸν Πειραιᾶ· οὔτε γὰρ ναυτικὸν ἦν προφυλάσσειν ἐν αὐτῷ οὐδὲν οὔτε προσδοκία οὐδεμία μὴ ἂν ποτε οἱ πολέμιοι ἔξαπιναίως οὕτως ἐπιπλεύσειαν, ἐπεὶ οὔτ' ἀπὸ τοῦ προφανοῦς τολμησαι ἂν καθ' ἡσυχίαν, οὐδέ, εἰ

§ 2. ἕκαστος vel ἕκαστοι pr. m., et mox ἰέναι F. Hesych. ὑπηρέσιον· ἡ σάνις τῆς καθέδρας. Vix recte, sed huc, ut videtur, respiciens. προσφυλάσσειν pr. m. N., ut videtur. μὴ ἂν κ.τ.λ. Confusa quodammodo videtur oratio inter προσδοκία μὴ ἂν τοὺς πολέμιους ἐπιπλεύσαι et φόβος μὴ οἱ π. ἐπιπλεύσωσιν. In sequentibus οὐτ'—οὔτε pro οὐδ'—οὐδὲ ex Bekkeri conj. receperunt Arnold. Classen. οὐτ'—οὐδὲ Poppo. Madvigius (Adv. Crit. i. p. 313) scribendum censet ἐπεὶ οὐτ' ἀπὸ τοῦ προφανοῦς τολμησαι ἂν, καθ' ἡσυχίαν δ' εἰ διανοοῦντο, μὴ οὐκ ἂν προαισθέσθαι. Legendum fortasse οὔτε καθ' ἡσυχίαν, οὐδ' εἰ διανοοῦντο κ.τ.λ., nec, si minus festinanter aggredi vellent (Pel.), putabant (Ath.) se non facile provisuros, ne consilium quidem talis rei si cepissent, sc. οἱ Πελοποννήσιοι. Structura οὐκ ἐνόμιζον μὴ (οὐκ) ἂν κ.τ.λ. satis nota est. Ceterum προαισθέσθαι N.A.J. προαίσθεσθαι F.V.T. Classen. Ita v. 26, 5, καθ' ἡσυχίαν τι αὐτῶν μᾶλλον αἰσθεσθαι dederunt Bekk. Poppo, non quod indicativum αἰσθομαι occurrat, sed quia praesens infinitivi sententiae aptius sit. Sic diserte Photius Lex., ὄφλειν καὶ ῥόφειν· τὰς πρώτας συλλαβὰς τῶν τοιούτων οἱ Ἀττικοὶ ὀζύνουσιν. Hesychius etiam ὄφλει (cod. ὄφλει)· ὀφείλει. Cobetus, Var. Lect. p. 129, "pervulgatum iam olim erat vitium, quo ὄφλειν et ὄφλαιν apud Atticos pro ὀφλεῖν et ὀφλῶν legebatur." Non magis sanum esse αἰσθεσθαι facile crediderit lector.

§ 2. ὑπηρέσιον...τροπωτήρα. "His seat-cloth and his oar-loop." So Mr Grote. Compare Ar. Equit. 785, εἴτα καθίξου μαλακῶς, ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμῖνι. It is very likely, though not certainly known, that the τροπωτήρ was a loop which enabled the oar to hang on to and turn on the rowlock. From this passage it would seem to have been a moveable leather strap. So Aesch. Pers. 375, ναυβάτης τ' ἀνὴρ τροποῦτο κώπην σκαλμὸν ἀμφ' εὐήρετον. Through the Latin *struppus* (Poppo) it is the origin of our word *strap*.—Νισάλας, the port of Megara.—αἱ ἔτυχον, κ.τ.λ., "which were there at the time." See 91, 4.—μὴ ἂν ἐκπλεύσειαν seems combined of two phrases, προσδοκία ὅτι ἐκπλεύσειαν ἂν (εἰ δύναιτο), and φόβος μὴ ἐκπλεύσωσι (*praesens historicum*). The reading in the

next clause appears faulty. The MSS. give οὐδ'...οὐδὲ, for which Arnold reads οὐτ'...οὔτε with Bekker. It seems more probable that οὔτε should be inserted before καθ' ἡσυχίαν, "since neither openly would they be likely to venture it nor by waiting leisurely for an opportunity" (*on the sly*, καθ' ἡσυχίαν), i.e. when no one was in the way to oppose it: "nor, even if they did think of doing so (was there any probability) that they, the Athenians, would fail to be aware of it in time." The reasons are given why the Peiraeus was unguarded, viz. from the too great confidence of the Athenians. Thus the construction becomes perfectly regular, and οὐδὲ is correctly used in the second clause, προσδοκία ἦν being supplied.

3 διανοοῦντο, μὴ οὐκ ἂν προαισθῆσθαι. ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς· καὶ ἀφικόμενοι νυκτὸς καὶ καθελκύσαντες ἐκ τῆς Νισαίας τὰς ναῦς ἔπλεον ἐπὶ μὲν τὸν Πειραιᾶ οὐκέτι, ὥσπερ διανοοῦντο, καταδείξαντες τὸν κίνδυνον—καὶ τις καὶ ἄνεμος λέγεται αὐτοὺς κωλύσαι—ἐπὶ δὲ τῆς Σαλαμῖνος τὸ ἀκρωτήριον τὸ πρὸς Μέγαρα ὀρών· καὶ φρούριον ἐπ’ αὐτοῦ ἦν καὶ νεῶν τριῶν φυλακὴ τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ’
4 ἐκπλεῖν μηδέν. τῷ τε φρουρίῳ προσέβαλον καὶ τὰς τριήρεις ἀφείλκυσαν κενάς, τὴν τε ἄλλην Σαλαμῖνα ἀπροσδοκῆτοισ ἐπιπεσόντες ἐπόρθουν.

XCIV. Ἐς δὲ τὰς Ἀθήνας φρυκτοὶ τε ἤρουντο πολέμιοι καὶ ἐκπληξίς ἐγένετο οὐδεμιᾶς τῶν κατὰ τὸν πόλεμον ἐλάσ-
2 σων. οἱ μὲν γὰρ ἐν τῷ ἄστει ἐς τὸν Πειραιᾶ ὥντο τοὺς πολεμίους ἐσπεπλευκέναι ἤδη, οἱ δ’ ἐν τῷ Πειραιεῖ τὴν τε Σαλαμῖνα ἡρῆσθαι ἐνόμιζον καὶ παρὰ σφᾶς ὅσον οὐκ ἐσπλεῖν αὐτούς· ὅπερ ἂν, εἰ ἐβουλήθησαν μὴ κατοκνήσαι, ῥαδίως

§ 3. πειρεῶ T. λέγεται αὐτοὺς F.H.V.N.T. Vulgo cum A.J. αὐτοὺς λέγεται. κωλύσαι T.

XCIV. § 1. φρυκτοὶ ἤρουντο T.

§ 2. τὴν τε σαλαμῖνα ἡρῆσθαι ἐνόμιζον F.V.N.T. Arn. Poppo. Bekk. Classen. Vulgo τῶν Σαλαμῖνων πόλιν ἡρῆσθαι (ἐαλωκέναι haud pauci). Mox καὶ om. T. ante οὐκ ἂν ἄνεμος. ὅσον οὐκ ἐσπλεῖν, in eo esse ut portum intrarent. Usitatius certe ὅσον οὐκ ἦδη. Cf. Eur. Bacch. 1076, ὅσον γὰρ οὕτω δῆλος ἦν θάσσαν ἄνω. Vide not. exeg.

§ 3. τοῦ μῆ. See on 75, 1. The policy of starving out the Megarians by forbidding imports and exports is satirized in well-known passages of the *Acharnians*.—For ἐσπλεῖν in this sense see IV. 27, 1, καὶ σίτος τοῖς ἐν τῇ νήσῳ ὅτι ἐσπλεῖ, *ibid.* 39, 2, τὰς δὲ ἄλλας τοῖς ἐσπλέουσι λάθρα διετρέφοντο.

§ 4. τῷ φρουρίῳ προσέβαλον. Sir G. W. Cox observes (p. 148), “the excuse that they were kept by an unfavourable wind was probably a mere pretence. It was in fact safer to attack the three ships which kept guard at the promontory of Boudoron for the purpose of barring access to the harbour of Megara.”

XCIV. § 1. φρυκτοὶ, “bale-fires (beacons) indicating a hostile attack.” Cf. III. 22, 7, φρυκτοὶ τε ἤρουντο ἐς τὰς Θήβας πολέμιοι. Schol. λαμπάδες τινες ἀπὸ ξύλων γινόμεναι.—καὶ ὅταν πολεμίους ἐδήλουν, ἐκίνουν τοὺς φρυκτούς. As in stop-

ping our railway trains, it seems that the violent waving of a light indicated danger. See II. XVIII. 211, πυρσοὶ τε φλεγέθουσιν ἐπήτρημοι.—οὐδεμιᾶς ἐλάσσων, “as great as any ever known.” So οὐδενὸς ὕστεροι γνώμη, “as sharp as any one,” I. 91, 5. Compare οὐδενὸς μείζων σθένει, “is as weak as anything can be,” where however most critics adopted the correction μείον, “less than nothing,” “not at all,” Aesch. Prom. 1034.

§ 2. ὅσον οὐκ ἐσπλεῖν. “That they were all but now actually sailing in close up to their own (the Athenian) walls.” We might have expected ἐπὶ σφᾶς, and ὅσον οὐκ ἦδη, “all but now.” Cf. Eur. Hec. 741, ἥξει δ’ Ὀδυσσεὺς ὅσον οὐκ ἦδη πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν.—κατοκνήσαι. “To waste time by hesitation.” Here κατὰ has the same sense as in κατοικτίζει μάτην, Aesch. Prom. 36, and in καταχαρίζεσθαι, καταπροδοῦναι,

- 3 ἂν ἐγένετο· καὶ οὐκ ἂν ἄνεμος ἐκώλυσεν. βοηθήσαντες δὲ
 ἅμ' ἡμέρα πανδημεὶ οἱ Ἀθηναῖοι ἐς τὸν Πειραιᾶ ναῦς τε
 καθεῖλκον καὶ ἐσβάντες κατὰ σπουδὴν καὶ πολλῷ θορύβῳ
 ταῖς μὲν ναυσὶν ἐπὶ τὴν Σαλαμῖνα ἔπλεον, τῷ πεζῷ δὲ φυλα-
 4 κας τοῦ Πειραιῶς καθίσταντο. οἱ δὲ Πελοποννήσιοι ὡς
 ἦσθοντο τὴν βοήθειαν, καταδραμόντες τῆς Σαλαμῖνος τὰ
 πολλὰ καὶ ἀνθρώπους καὶ λείαν λαβόντες καὶ τὰς τρεῖς ναῦς
 ἐκ τοῦ Βουδόρου τοῦ φρουρίου κατὰ τάχος ἐπὶ τῆς Νισαίας
 ἔπλεον. ἔστι γὰρ ὃ τι καὶ αἱ νῆες αὐτοῦς, διὰ χρόνου καθελ-
 5 κυσθεῖσαι καὶ οὐδὲν στέγουσαι, ἐφόβουν. ἀφικόμενοι δὲ
 ἐς τὰ Μέγαρα πάλιν ἐπὶ τῆς Κορίνθου ἀπεχώρησαν πεζῇ.
 6 οἱ δ' Ἀθηναῖοι οὐκέτι καταλαβόντες πρὸς τῇ Σαλαμῖνι
 ἀπέπλευσαν καὶ αὐτοί, καὶ μετὰ τοῦτο φυλακὴν ἅμα τοῦ
 Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιοῦντο λιμένων τε κλήσει καὶ
 τῇ ἄλλῃ ἐπιμελείᾳ.

§ 3. ἅμα ἡμέρα T. κατασπονδὴν T. Vid. not. crit. 89, 4. τοῦ πειρεῶς T. Cf. 93, 3.

§ 4. βουδούρου V. κατατάχος A.J. κατὰ τάχος hic T. ἔστι γὰρ ὃ τι Bekk. Arn. Poppo. Classen. ex Abreschii conjectura, sc. *nonnihil enim naues eos terrebant post longum tempus in mare deductae*. Et ἔστι γὰρ ὅτι disertε T. Ceteri libri ἔστι γὰρ ὅτε, *interdum, quod significaret, diu jam hunc timorem in animis fuisse*.

§ 5. πεζοὶ Arnold. cum F.T. Melius, opinor, Bekk. Poppo. Classen. πεζῇ. Sic I. 26, 2, ἐπορεύθησαν δὲ πεζῇ ἐς Ἀπολλωνίαν. Sed *ibid.* 110, 4, ἐκ τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ θαλάσσης, ubi πεζοὶ *supraser.* ἢ habet T.

§ 6. ἅμα F.H.N.V. ἤδη pauci libb., quod correctoris esse videtur. τοιοῦτον T.A.J. κλήσει F.H.N. (qui *i ad h alia manu additum habet*). κλίσει V. Vulgo et T.A.J. κλίσει. In his et similibus, ἀκλήστος, κεκλησμένος etc., semper et ubique fere variatur in libris. ἀσφαλείᾳ V. et γρ. N.

&c. "to give away," "to sacrifice by treachery." In this sense καταδημοβορῆσαι is used in II. xviii. 301, "to squander on the mob," or "for the mob to consume" (get through or make away with).—The ἂν is repeated from the strong natural attraction of such emphatic words as τάχα, ῥαδίως, ἤκιστα, &c., to the particle. Cf. I. 76, 4, ἅλλους γ' ἂν οὖν οἴομεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα. Aesch. Ag. 1015, ἐντὸς δ' ἂν οὐσα μορσίμων ἀγρευμάτων πεῖθαι' ἂν, εἰ πείθοιο.

§ 4. ἔστι γὰρ ὃ τι, *nonnihil enim*, "for to a certain extent they were afraid of their ships which, since it was long since they had been launched, were by no means sea-worthy," "anything but

watertight." With οὐδὲν, i.e. οὐδαμῶς, cf. inf. 102, 4, τοῦ Ἀχελώου τῶν ἐκβολῶν οὐδὲν ἀπέχουσαι, though ὕδωρ or ἄλα may here be supplied. So iv. 34, 3, οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα, "the felt was not proof against the arrows." Aesch. Suppl. 126, λινοραφῆς δόμος ἄλα στέγων δορός. Theb. 203, πύργον στέγειν εὐχεσθε πολέμιον δόρυ.

§ 6. ἅμα. The sense is, "while they put the Peiraeus in a safer condition by closing it and its smaller harbours (λιμένων) they at the same time took better care in general of their defences." The τε is superfluously added before καὶ τῇ ἄλλῃ. Cf. I. 93, 3, νομίζον τὸ χωρίον (τὸν Πειραιᾶ) καλὸν εἶναι, λιμένας ἔχον τρεῖς αὐτοφυεῖς (Κάνθαρος, Ar. Pac. 145,

XCV. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους, τοῦ χειμῶνος
τούτου ἀρχομένου, Σιτάλκης ὁ Τήρεω, Ὀδρύσης, Θρακῶν
βασιλεύς, ἐστράτευσεν ἐπὶ Περδίκκαν τὸν Ἀλεξάνδρου,
Μακεδονίας βασιλέα, καὶ ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης,
δύο ὑποσχέσεις τὴν μὲν βουλόμενος ἀναπράξαι, τὴν δὲ
αὐτὸς ἀποδοῦναι. ὃ τε γὰρ Περδίκκας αὐτῷ ὑποσχόμενος,
εἰ Ἀθηναίοις τε διαλλάξειεν ἑαυτόν, κατ' ἀρχὰς τῷ πολέμῳ
πιεζόμενον, καὶ Φίλιππον τὸν ἀδελφὸν αὐτοῦ, πολέμιον ὄντα,
μὴ καταγάγοι ἐπὶ βασιλείᾳ, ἃ ὑπεδέξατο οὐκ ἐπέτελει· τοῖς
τε Ἀθηναίοις αὐτὸς ὠμολογῇ, ὅτε τὴν ξυμμαχίαν ἐποιεῖτο,

XCV. § 1. τήρεω N., η in rasura. περδίκαν et mox περδίκας pr. m. N., et sic
ubique, κ postea superscripto. περδίκαν T. τῆς θράκης V. διὰ δύο ὑποσχέσεις vulgo,
sed διὰ om. F.H.N.V.T. Structura est tanquam dixisset δύο ὑποσχέσεις προτείνων vel
προσχομένος, τὴν μὲν κ.τ.λ.

§ 2. καταρχὰς T.A.J. ὁμολογῇ V. Vide not. crit. ad 86, 1.

and τὸ Ἀφροδίσιον). For τῇ ἄλλῃ cf. inf.
97, §§ 6, 7.

XCV. § 1. Σιτάλκης. The narrative
of Thracian affairs is resumed from
chap. 29, where the historian, after the
fashion of the λογοποιοὶ and λογογράφοι,
had combined history with myth with-
out the least discrimination.—Ἀλεξάν-
δρου, the great-grandfather of Philip of
Macedon. It is remarkable that all the
Macedonian family names, Alexander,
Amyntas, Philippos, Archelaus, seem
Greek, i.e. to be capable of Greek
etymologies, even Perdiccas being ap-
parently another form of Πέρδιξ (Hesych.
and Phot.). Even Sitalces and Teres,
though Thracian, seem to indicate Greek
or Aryan roots. The same remark (Cox,
p. 141, note) applies to Photius (or
Photys) and Nicanor, the Chaonian
leaders, sup. 80, 6.—δύο ὑποσχέσεις.
He might have added ἐπαιτιώμενος,
“having for his motive two promises,
one of which he wished to exact from,
the other voluntarily (or, on his own
part) to repay to him.” But ὑποσχέσεις,
subdivided into τὴν μὲν—τὴν δέ, becomes
the object of the two infinitives.—
ἀναπράξαι, Schol. εἰσπράξαι, ἀπαιτῆσαι.
What the promise was, further alluded
to in αὐτῷ ὑποσχόμενος and ἃ ὑπεδέξατο,
the historian does not tell us. Mr Grote
(v. p. 476) says “Perdikkas had offended

him (Sitalces) by refusing to perform
a promise made of giving him his sister
in marriage,—a promise made as con-
sideration for the interference of Sitalces
and Nymphodorus in procuring for Per-
diccas peace with Athens, at a moment
when he was much embarrassed by
civil dissensions with his brother Philip.”
But Mr Grote seems to have made a
confusion between Sitalces and Seuthes,
who, inf. ci. 6, is said to have been
allured by a false promise of marrying
the sister of Perdiccas, Stratonice, which
however he ultimately did. The recon-
ciliation of Perdiccas with Athens had
been effected by Nymphodorus, whose
sister Sitalces had married; see sup.
29, 6.

§ 2. καὶ Φίλιππον, κ.τ.λ. “And if he,
Sitalces, did not restore (should not have
restored, *non reduxisset*), Philip his (Per-
diccas) brother to make him king,” viz.
over a part of Macedonia which he had
formerly ruled.—καταγάγοι, see 102, 2.
—τοῖς τε Ἀθ. This is the promise he
desired ἀποδοῦναι, § 1.—αὐτὸς, “he on
his part,” (as opposed to the subject of
the former sentence, Περδίκκας,) “had
farther been induced to promise that he
would reconquer the Chalkidians of
Thrace for the benefit of the Athenians.”
Grote. This promise, perhaps on this
pretext rather than really from this

3 τὸν ἐπὶ Θράκης Χαλκιδικὸν πόλεμον καταλύσειν· ἀμφοτέρων οὖν ἔνεκα τὴν ἔφοδον ἐποιεῖτο, καὶ τὸν τε Φιλίππου υἱὸν Ἀμύνταν ὡς ἐπὶ βασιλείᾳ τῶν Μακεδόνων ἦγε καὶ τῶν Ἀθηναίων [πρέσβεις], οἳ ἔτυχον παρόντες τούτων ἔνεκα, καὶ ἡγεμόνα Ἀγνώνα· ἔδει γὰρ καὶ τοὺς Ἀθηναίους ναυσί τε καὶ στρατιᾷ ὡς πλείστη ἐπὶ τοὺς Χαλκιδέας παραγενέσθαι.

XCVI. Ἀνίστησιν οὖν ἐκ τῶν Ὀδρυσῶν ὀρμώμενος πρῶτον μὲν τοὺς ἐντὸς τοῦ Αἰμοῦ τε ὄρους καὶ τῆς Ῥοδόπης Θρᾶκας ὅσων ἦρχε [μέχρι θαλάσσης] ἐς τὸν Εὐξεινόν τε πόντον καὶ τὸν Ἑλλήσποντον, ἔπειτα τοὺς ὑπερβάντι Αἶμον Γέτας καὶ ὅσα ἄλλα μέρη ἐντὸς τοῦ Ἰστροῦ ποταμοῦ πρὸς θάλασσαν μᾶλλον τὴν τοῦ Εὐξείνου πόντου κατώκητο. εἰσὶ δ' οἱ Γέται καὶ οἱ ταῦτη, ὁμοροί τε τοῖς Σκύθαις καὶ

§ 3. "πρέσβεις om. F.H.N. et corr. F." Arnoldius. At in N. margini additum est. Habent etiam T.A.J. Voculam addi potuisse ex 101, 1, ὧρα δὲ καὶ πρέσβεις ἐπεμψαν αὐτῷ, notavit Poppo, qui tamen πρέσβεις et ἡγεμόνα quodam modo inter se oppositos putat. Sane parum offenditur in ἦγε τῶν Ἀθ. οἳ ἔτυχον παρόντες, καὶ ἡγ. Ἀγ., sc. duce Hagnone. οἳ ἔτυχον παρατυχόντας (sic) T. ἄγωνα N.T. Bekk. Vulgo Ἀγνώνα. Ἀγνώνα (sic) A.J. ὡς πλείστον T.

XCVI. § 1. αἶμον τὲ N.T. αἶμον F.A.J. vulg. θαλάσσης τῆς ἐς T.A.J. vulgo. τῆς abest in F.H.N.V. αἰμογενέτας V. αἶμον T. (ut videtur). αἶμον A.J. καὶ ὁμόσκειοι τοῖς σκύθαις V.N. τοῖς σκύθαις καὶ ὁμόσκειοι T.A.J.

motive, Sitalces now undertakes to perform, with but little success in the result. Sir G. W. Cox has some valuable remarks (p. 149 seqq.) on the alliance of the Athenians with the barbarous tribes of the north, which he regards as a fair set-off to the Spartan policy of crushing Athens by the money and ships of Persia.

§ 3. ὡς ἐπὶ βασιλείᾳ. The engagement had been (§ 2), that Sitalces should not restore Philip, who was king ("seemingly independent of Perdiccas," Grote) over a portion of the Macedonians along the upper course of the Axios, and having been expelled by Perdiccas had found refuge in the court of Sitalces. But as Perdiccas had not fulfilled the conditions, Sitalces now threatens to make Philip's son, Amyntas, king of Macedonia.—ἡγεμόνα, viz. in order that he, Hagno, might take the command of the land-forces which the Athenians were to send, and which

ought to have then been present.

XCVI. § 1. ἀνίστησιν. "He summons," as sup. 68, 1, Ἀμπρακιῶται—πολλοὺς ἀναστήσαντες ἐστράτευσαν κ.τ.λ. The verb is so used in II. 1. 191 and VII. 116, but differently inf. 99, 3, ἀναστήσαντες μάχῃ, and in a third sense I. 126, 11, ἀναστήσαντες αὐτοὺς—ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, where see the note. —τοὺς ὑπερβάντι Αἶμον. "The modern Bulgaria, or the country beyond the Balkan and the Danube." Arnold. Goettling observes that Scythia is here regarded as separated from Thrace by the Danube. The dative of the participle is curiously used, apparently by the ellipse of κειμένους.—πρὸς θάλασσαν μᾶλλον κ.τ.λ., i.e. to the east rather than on the south or Aegean shore.—ὁμοροί τε κ.τ.λ. Poppo compares III. 95 fin., ὄντες γὰρ ὁμοροὶ τοῖς Αἰτωλοῖς καὶ ὁμόσκειοι μεγάλην ὠφέλεια ἐδόκουν εἶναι ξυστρατεύοντας (οἱ Λοκροί).

² ὁμόσκευοι, πάντες ἵπποτοξόται. παρεκάλει δὲ καὶ τῶν ὀρεινῶν
Θρακῶν πολλοὺς τῶν αὐτονόμων καὶ μαχαιοφόρων, οἳ Δίοι
καλοῦνται, τὴν Ῥοδόπην οἱ πλείστοι οἰκοῦντες· καὶ τοὺς
³ μὲν μισθῷ ἔπειθεν, οἳ δ' ἐβελονταὶ ξυνηκολούθουν. ἀνίστη
δὲ καὶ Ἀγριαῖνας καὶ Λαιαίους καὶ ἄλλα ὅσα ἔθνη Παιονικά,
ὧν ἦρχεν—καὶ ἔσχατοι τῆς ἀρχῆς οὗτοι ἦσαν—μέχρι
Γρααίων Παιόνων καὶ τοῦ Στρυμόνος ποταμοῦ, ὃς ἐκ τοῦ
Σκομίου ὄρους διὰ Γρααίων καὶ Λαιαίων ρεῖ, οὗ ὠρίζετο
⁴ ἡ ἀρχὴ τὰ πρὸς Παίονας αὐτονόμους ἤδη. τὰ δὲ πρὸς
Τριβαλλούς, καὶ τούτους αὐτονόμους, Τρήρες ὠρίζον καὶ
Τιλαταῖοι· οἰκοῦσι δ' οὗτοι πρὸς βορέαν τοῦ Σκομίου ὄρους
καὶ παρήκουσι πρὸς ἡλίου δύσιν μέχρι τοῦ Ὀσκίου ποταμοῦ.

§ 2. δίοι H.V.N.T. δίοι A.J.

§ 3. ἀνίστη δὲ ἀγριαῖνας V.N. λαιαίους F.H.N. λαιαίους A.J. alii. καὶ γριαίους
καὶ λαιαίους T. μέχρι † γὰρ † Arnold. et mox [οἱ] ὠρίζετο ἡ ἀρχή. "Ingeniose,"
inquit Poppo. Deest γὰρ in multis, ut in F.N. quorum ille μέχρι γρααίων καὶ λαιών
habet, omisso παιόνων, et γρ. μέχρι γὰρ λαιών παιόνων, quae in T. scriptura est,
nisi quod hic λαιαίων exhibet. μέχρι γρααίων, καὶ λαιών παιόνων A.J. μέχρι γὰρ—
ὠρίζετο ἡ ἀρχὴ Classen. Quod Arnoldio obiecit Poppo, non apparere quomodo illud
οἱ in omnes libros irrepserit, id facile explicatur, sc. ob amissum γὰρ in clausula
praecedente. ἐκ τοῦ κοσμίου ὄρους διὰ γραιαίων καὶ λαιαίων T.

§ 4. τριβαλοὺς pr. m. N. τιλαταῖοι V.N. (non τιλαταῖοι). τρήρεις ὠρίζον καὶ
τιλαταῖοι T. κοσμίου T. σκόμβρον H. et corr. F. σκόβρον duo libb. Σκομίου
Classen. σκομίου A.J.N, ut et infra, sed utroque loco i in rasura duarum litterarum.

§ 2. μαχαιοφόρων. See VII. 27, and
Aesch. Pers. 56, τὸ μαχαιοφόρον τ' ἔθνος
ἐκ πάσης Ἀσίας ἔπεται. The country
here alluded to, bordering on Roumelia,
Bulgaria, and Servia, has been rather
recently described by Mr Tozer in his
very instructive volume, "Researches in
the Highlands of Turkey," as well as by
Leake in "Northern Greece." Dr Ar-
nold's note also gives the fullest infor-
mation on the geographical difficulties
of the passage, which he removes ("in-
geniose," says Poppo, who however re-
tains the vulgate) by inserting γὰρ and
omitting οἱ. "The interpretation of the
whole passage (he says) will then be as
follows: "he called out—all the other
Paeonian tribes within his dominion.
And these were the last people to which
it extended; for at the Graeans and
Laeaeans, both Paeonian tribes, and at
the river Strymon, which flows through
their country, the empire of Sitalces

terminated towards Paeonia, the Paeo-
nians from this point being indepen-
dent." He might have compared the
similar passage in Aesch. Suppl. 250,
where king Pelasgus is describing the
limits of his territory; καὶ πᾶσαν αἶαν
ἧς δι' ἀγνὸς ἔρχεται Στρυμών, τὸ πρὸς
δύνοντος ἡλίου κρατῶ· ὠρίζομαι δὲ τὴν
τε Περραιβὴν χθόνα Πίνδου τε τὰπέ-
κενα, Παιόνων πέλας, ὅρη τε Δωδωναία.—
Whether these Γραιαῖοι are the same as,
or a tribe of, the Ἀγραιοὶ (Graeci, or
Grai, see 102, 3) on the western coast,
and whether the term really meant,
as distinguished from Ἑλληνες, the
"ancient," i.e. Pelasgic, population, are
questions of great ethnological interest.

§ 3. τὰ πρὸς, "in the parts lying
towards." Compare τὸ πρὸς δύνοντος
ἡλίου, "facing the setting sun," in the
verses quoted above.

§ 4. Ὀσκίου ποταμοῦ. Dr Arnold says
this is the modern Isker, which runs

ῥεῖ δ' οὗτος ἐκ τοῦ ὄρους ὅθεν περ καὶ ὁ Νέστος καὶ ὁ Ἐβρος·
ἔστι δὲ ἐρήμον τὸ ὄρος καὶ μέγα, ἐχόμενον τῆς Ῥοδόπης.

XCVII. Ἐγένετο δὲ ἡ ἀρχὴ ἡ Ὀδρυσῶν μέγεθος ἐπὶ
μὲν θάλασσαν καθήκουσα ἀπὸ Ἀβδήρων πόλεως ἐς τὸν
Εὐξείνιον πόντον τὸν μέχρι Ἰστρου ποταμοῦ· αὕτη περί-
πλους ἐστὶν ἡ γῆ τὰ ξυντομώτατα, ἣν αἰὲ κατὰ πρύμναν
ἰστῆται τὸ πνεῦμα, νηὶ στρογγύλῃ τεσσάρων ἡμερῶν καὶ
ἴσων νυκτῶν· ὁδῶ δὲ τὰ ξυντομώτατα ἐξ Ἀβδήρων ἐς
Ἰστρον ἀνὴρ εὐζωνος ἐνδεκαταῖος τελεῖ. τὰ μὲν πρὸς

§ 5. ὁ ἔμβρος F. ἔβρος N.T.A.J. ἐρημον vulgo. ἐρήμον Bekk. Classen. Similiter in ὁμοίως τροπαίων et ἐτόμος de accentu non constat inter edd., sed rectius videtur retrahi, ὁμοίος, &c.

XCVII. § 1. ἡ ante Ὀδρυσῶν m. sec. T. πόντον post ποταμοῦ T. ταξυντομώτατα A.J., et sic mox. [τὸν] μέχρι Classen. τὸν om. C. Cobetus, Var. Lect. p. 441, "expunxit τὸν Valekenae. in annot. MS. Optime." τὸν μέχρις N. τὸν μέχρι T.A.J. Fortasse ταύτη περίπλους ἐστίν, omisso ἡ γῆ. τὸ πνεῦμα ἰστῆται V. et sic N, τὸ πνεῦμα alia manu in margine addito et commate post ἰστῆται posito. ἰστῆται τὸ πνεῦμα νηὶ στρογγύλῃ T. ἣν αἰεὶ κατὰ πρύμναν ἰστῆται τὸ πνεῦμα νηὶ στρογγύλῃ A.J. ἴσων dictum ut Soph. El. 1365, πολλὰ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι.

through the most westerly of the five passes of the Balkan. Probably it involves the same root as *Usk, Esk, Exe, Axe, Ouse, Ἀξίος*, &c. Even *usquebaugh* and *Whiskey* are the same word. (See Cox, II. p. 150, note). Arnold supposes it is the *Σκίος* or *Κίος* of Herod. iv. 49, 2. The sources of the Strymon, the Nestus, and the Hebrus, flowing southward, are near to those of the Osciis, a confluent of the Danube; all take their rise near the western extremity of the Haemus range.

XCVII. This chapter presents some remarkable variations from the ordinary style of Thucydides, and it may be questioned if it has not been inserted by some other hand or interpolated from some other work, from the school of Scylax or Scymnus Chius.

§ 1. ἐπὶ μὲν θάλασσαν. The expression is a strange one. The meaning is, κατὰ μὲν θάλασσαν ἐς τὸν Εὐξείνιον πόντον τεσσάρων ἡμερῶν· ὁδὸς, κατὰ γῆν δὲ ἐς Ἰστρον ἐνδεκα ἡμερῶν. But καθήκουσα is added, in the sense of τὰ πρὸς θάλασσαν, § 2, "taking the line of its sea-coast" (Arnold), i.e. where it, the ἀρχή, comes down to the shore. A more natural phrase would have been ἔστι δὲ

ἡ ἀρχὴ μέγεθος ἐπὶ μὲν θάλασσαν τείνουσα ἀπὸ Ἀ., "by sea reaching from Abdera (just above Thasos, on the Aegean coast) to the mouths of the Danube" (Ister, on the east). The syntax seems to be, ἐγένετο ἀπὸ Ἀ. ἐς τὸν Εὐξ. To do this by sea the Thracian Chersonese would have to be rounded, for there was not then a navigable cut across the Isthmus. To describe this coast-line he says "this land may be sailed round in the shortest way, if the wind keeps steady astern, by a merchant vessel in four days and as many nights." Arnold says the real distance by sea is about 500 miles. The merchant-ship, or "round" hulk, as contrasted with the "long galley," or ship of war, μακρὰ ναῦς, was "always worked by sails, and continued its voyage by night as well as by day; whereas the ships of war, which were worked by oars, generally put to shore every night" (Arnold). —For ἵων, *totidem*, see not. crit. —ὁδῶ δέ. "But by road (land-journey) in the shortest direction—an active man will complete it on the eleventh day." The line intended, says Arnold, is across from Abdera to the mouth of the Danube; and this he estimates

² θάλασσαν τοσαύτη ἦν, ἐς ἥπειρον δὲ ἀπὸ Βυζαντίου ἐς
Λαϊαίους καὶ ἐπὶ τὸν Στρυμόνα, ταύτῃ γὰρ διὰ πλείστου
ἀπὸ θαλάσσης ἄνω ἐγίγνετο, ἡμερῶν ἀνδρὶ εὐζώνῳ τριῶν
³ καὶ δέκα ἀνύσαι. φόρος τε ἐκ πάσης τῆς βαρβάρου καὶ
τῶν Ἑλληνίδων πόλεων, ὅσον προσῆξαν ἐπὶ Σεύθου, ὃς
ὑστερον Σιτάλκου βασιλεύσας πλείστον δὴ ἐποίησεν,
τετρακοσίων ταλάντων ἀργυρίου μάλιστα δύναμις, ἃ χρυσὸς
καὶ ἄργυρος [εἶη]. καὶ δῶρα οὐκ ἐλάσσω τούτων χρυσοῦ
τε καὶ ἀργύρου προσεφέρετο, χωρὶς δὲ ὅσα ὑφαντά τε

§ 2. ἐς λαίους A.J.

§ 3. φόρος τὲ N.T. ὅσων F.V.N.T. Corruptum vel spurium esse προσῆξαν
tanquam a προσάγειν vix dubites, quanquam nec Poppo nec Arnold. in eo offendit.
ὅσωνπερ ἦραν Classen. ex conjectura Dobraei. Madvigius, Adv. Crit. i. p. 314,
"scribendum videtur προσῆει (προσῆει) ἂν, quot solvissent, si Scythae tempore ratio
haberetur." Idem Classenio tribuit προσῆσαν, sc. φόροι, quod tamen vix tolerabile
putat. μάλιστα om. T. δύναμις ἀργυρίου V.N., qui haud raro inversum verborum
ordinem exhibent. Cf. 102, 7. ἦει F.H. ἦει N. cum γρ. εἶη. εἶη T.

at somewhat over 280 miles to the
old mouth of the Danube, which was
fifty miles south of the present one.
The phrase ἀνὴρ εὐζωνος, *succinctus
viator*, is Herodotean.—τελεῖ, sc. τὴν
ὁδὸν, to be repeated from ὁδῶ, *terrestri
itinere*. Poppo somewhat laxly renders
it *pervenit*. The close repetition of τὰ
ξυνομῶτα is certainly very strange.

§ 2. ἐς ἥπειρον. "In the direction
towards the main-land," viz. due west-
ward. By ἐπὶ τὸν Στρυμόνα (the name is
the same as our word *stream*) he means,
according to Arnold, to the sources of
that river; and that distance is hardly
more than from Abdera to Tomi, the
ancient mouth of the Danube, though
Thucydides, perhaps from the greater
difficulties of the route, gives to it two
more days, or thirteen against eleven.
—ἐγίγνετο, viz. ἡ ἀρχή, as in § 1.
Poppo doubts whether ἐγίγνετο ἀνύσαι
is not rather the author's meaning.
The phrase is very peculiar, and seems
to mean "for this is the direction
of the longest route up the country from
the sea." The statement seems hard
to reconcile with 96, 4.

§ 3. φόρος τε. He proceeds, still
employing much strange phraseology,
to describe the sources and the amount
of the royal revenues. The aorist. προσ-

ῆξα from προσάγειν is not (elsewhere)
Thucydidean, nor is προσάγειν φόρον in
itself a usual phrase. The two words
ὅσον προσῆξαν might indeed be omitted;
but for δύναμις we should expect τάλαντα
—ἡδύνατο, which would give a simple
meaning; φόρος ἐπὶ Σεύθου τετρακόσια
τάλαντα ἀργυρίου ἡδύνατο, "were equiva-
lent to 400 talents in money." As the
text stands, the sense is δύναμις ἦν τ.
ταλάντων, "was an amount equivalent
to," &c.—ἃ χρυσὸς κ.τ.λ., *quae aurum
et argentum essent*, "what was paid in
bullion" (and not in cattle, &c.). The
optative is peculiar here, but common
enough in indefinite past narrative.
So in Soph. El. 1378, ἥ σε πολλάκις ἀφ'
ὧν ἔχοιμι λιπαρεῖ προὔστην χερσὶ. Arnold
compares ἀνωθεν ἐπιβαλόντες δὲ φέροιεν,
sup. 52 fin. Similarly inf. 100, §§ 6, 7,
&c.—δῶρα. The mention of gifts, or
special presents to kings and chiefs, is
very frequent in Homer. Here presents
both of money, over and above the
regular tribute, and also of embroidered
textures, are specified. Sir G. W. Cox
(p. 150) compares the "black mail" of
the Scottish Highland chiefs.—λεῖα,
"plain," not raised by embossed needle-
work. This word forms no proper an-
tithesis to ὑφαντά, "woven fabrics"
generally, and a word may have dropped

καὶ λεῖα καὶ ἡ ἄλλη κατασκευή, καὶ οὐ μόνον αὐτῷ ἀλλὰ
 4 καὶ τοῖς παραδυναστεύουσιν τε καὶ γενναίοις Ὀδρυσῶν. κατε-
 στήσαντο γὰρ τοῦναντίον τῆς Περσῶν βασιλείας τὸν
 νόμον, ὄντα μὲν καὶ τοῖς ἄλλοις Θραξί, λαμβάνειν μᾶλλον
 ἢ διδόναι, καὶ αἴσχιον ἦν αἰτηθέντα μὴ δοῦναι ἢ αἰτήσαντα
 μὴ τυχεῖν· ὅμως δὲ κατὰ τὸ δύνασθαι ἐπὶ πλεόν αὐτῷ
 5 ἐχρήσαντο· οὐ γὰρ ἦν πράξαι οὐδὲν μὴ διδόντα δῶρα, ὥστε
 6 ἐπὶ μέγα ἦλθεν ἡ βασιλεία ἰσχύος. τῶν γὰρ ἐν τῇ Εὐρώπῃ
 ὅσαι μεταξὺ τοῦ Ἰονίου κόλπου καὶ τοῦ Εὐξείνου πόντου
 μεγίστη ἐγένετο χρημάτων προσόδω καὶ τῇ ἄλλῃ εὐδαιμονίᾳ,
 ἰσχυρὴ δὲ μάχης καὶ στρατοῦ πλήθει πολὺ δευτέρα μετὰ τὴν

§ 4. τῆς περσῶν F.H.N.V. τῆς τῶν Περσῶν nonnulli.

§ 5. ἦλθεν ἡ βασιλεία F.V.N. Vulgo cum T.A.J. ἡ βασιλεία ἦλθεν.

§ 6. τῶν μὲν γὰρ N.V., fortasse recte. μετὰ τὴν Σκυθῶν A.J. Arnold. μετὰ τῶν F.T. μετὰ τὴν τῶν Poppo, Bekk. Classen. cum H.V.N.

out like γραπτὰ or ποικίλα.—κατασκευή, “fittings,” “house-decorations.” The word occurs in i. 10 both in the singular and the plural. — παραδυναστεύουσι. This is another very peculiar word, apparently expressing those who sit as it were on the side of the central throne, petty kings, *reguli*, βασιλεῖς βασιλεως ὑποχοι μεγάλου, Aesch. Pers. 24.

§ 4. λαμβάνειν μᾶλλον. The extraordinary and incessant demand for presents in money, or “backsheesh,” is a well-known characteristic of Turks and Arabs both in these countries and everywhere else at the present day.—αἰτηθέντα “on being asked;” Plat. Theaet. p. 146 D, ἐν αἰτηθείς πολλὰ δίδως. There appears to have been a kind of maxim, ‘it is better to receive than to give.’ Ar. Eccl. 778, οὐ γὰρ πάτριον τοῦτ’ ἐστὶν (viz. τὸ φέρειν), ἀλλὰ λαμβάνειν. Aesch. Pers. 685, ἄλλως τε πάντως χολὴ κατὰ χθονὸς θεοὶ λαβεῖν ἀμείνους εἰσὶν ἢ μετιέναι. The sense is, that whereas the Persians gave, the other Thracians, and especially the Odrysae, received, and held it a disgrace not to give if one were asked to do so.—ὅμως δέ. Though the other Thracians had the same custom, the Odrysae adopted it still more generally. The words κατὰ τὸ δύνασθαι are obscure, as is the connexion of the explanatory clause following, οὐ γὰρ κ.τ.λ.

“They used the law more through their great influence; I say, *more*, for without presents and bribes no business at all could be done.” Here again, as frequently, κατὰ is used in the sense of διὰ. The custom alluded to is precisely what Xenophon says of the Athenians (De Rep. Ath. ch. vi.), that no one could transact any business with the state unless he paid for it. The meaning here seems to be, that the Odrysae were so powerful that neighbouring nations brought presents and increased their wealth.—τῇ ἄλλῃ εὐδαιμονίᾳ. “In general prosperity besides.” So § 7 ἐς τὴν ἄλλην εὐβουλίαν. Sup. 94, ult., καὶ τῇ ἄλλῃ ἐπιμελείᾳ. Inf. 100, 2, ὅπλοισι καὶ τῇ ἄλλῃ παρασκευῇ, ‘general outfit.’

§ 6. πολὺ δευτέρα. Again, an usual expression, the meaning of which is by no means clear. It was “second after that of the Scythians, and a poor second too,” as we say.—‘Proximus huic, longo sed proximus intervallo,’ Aen. v. 320. Poppo, *secundum quidem a Scythico, sed tamen longe eo inferius*. Arnold gives the sense differently; “easily or decidedly second; i.e. although inferior to the Scythians, yet far superior to all others.” He compares πολὺ δεύτερον, ‘much the next best thing,’ in Soph. Oed. Col. 1228. Sir G. W. Cox

1 τῶν Σκυθῶν. ταύτη δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν
 τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ ἔστιν
 8 ὃ τι δυνατὸν Σκύθαις ὁμογνωμονοῦσι πᾶσιν ἀντιστῆναι. οὐ
 μὴν οὐδ' ἐς τὴν ἄλλην εὐβουλίαν καὶ ξύνεσιν περὶ τῶν παρόν-
 των ἐς τὸν βίον ἄλλοις ὁμοιοῦνται.

XCVIII. Σιτάλκης μὲν οὖν βασιλεῶν χώρας τοσαύτης
 2 παρεσκευάζετο τὸν στρατόν· καὶ ἐπειδὴ αὐτῷ ἐτοῖμα ἦν,
 ἄρας ἐπορεύετο ἐπὶ τὴν Μακεδονίαν, πρῶτον μὲν διὰ τῆς
 αὐτοῦ ἀρχῆς, ἔπειτα διὰ Κερκίνης, ἐρήμου ὄρους, ὃ ἔστι
 μεθόριον Σιντῶν καὶ Παιόνων· ἐπορεύετο δὲ δι' αὐτοῦ τῇ ὁδῷ
 ἣν πρότερον αὐτὸς ἐποίησατο τεμὼν τὴν ὕλην, ὅτε ἐπὶ

§ 7. οὐδὲ—οὐκ ἔστιν ex abundantia sermonis Attici usurpatur; et sic legendum videtur Aesch. Ag. 1612, ὅς οὐδ' ἐπειδὴ τόνδ' ἐβούλεσας φόνον, δρᾶσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως.

§ 8. περὶ τῶν παρόντων ἐς τὸν βίον, quae in vitam incidunt et incurrunt, Madvigius, Adv. Crit. i. p. 314. Frustra, opinor.

XCVIII. § 1. βασιλεῶν χώρας τοσαύτης F.H.V.T.N. χώρας τοσαύτης βασιλεῶν A.J. alii.

§ 2. τῆς αὐτῆς ἀρχῆς H. Σιντων Arnold., qui mox Σιντους. Sed σιντῶν F.H.V. N.T.A.J. σιντοῦς F.V.N.T.A.J. παίονας F.T.

says, "in extent at least his dominions were second to none in Europe after those of the Scythian hordes" (p. 150); but this is not precisely what Thucydides says. The Odrysaе were rich, but they could not compete with the Scythians in power; and though second to them in this respect, yet they were far behind. Compare Aesch. Pers. 168, μήτε χρημάτων ἀνάνδρων πλήθος ἐν τιμῇ σέβειν, μήτ' ἀχρημάτοισι λάμπειν φῶς ὅσον (ὅσοις?) σθένος πάρα, "as mere wealth is of no avail without men, so mere strength without money does not succeed."

§ 7. οὐχ ὅτι, i. e. οὐ μόνον. "Not only are the nations in Europe unable to compete in military power and greatness (with the Scythians), but even in Asia there is no single nation (no one compared with one) that can make a stand against all the Scythians acting in agreement."—"He says this, because the empire or ἀρχὴ of the Persians was far greater than that of the Scythians, although the single nation of the Persians, if stripped of its subject people, was inferior to the nation of the Scy-

thians." Arnold.—ἀντιστῆναι, cf. Aesch. Prom. 362, πᾶσιν ὅς ἀντέστη θεοῖς—an interpolated verse, perhaps.

§ 8. οὐ μὴν οὐδὲ κ.τ.λ. "Not that in general prudence and intelligence about their actual resources of life ("in the things of common life," Arnold) are they on a par with other nations." The subject to ὁμοιοῦνται is Σκύθαι. Compare I. 3, 4, οὐ μὴν οὐδὲ βαρβάρους εἶρηκε. The fact seems mentioned as a reason why the Scythians are not supreme among the nations both of Europe and Asia.

XCVIII. § 1. So much has been done for geography since Arnold's time, both by the researches of Leake and others in northern Greece, and by the publication of far more accurate maps, that his rather long notes on this chapter are in great measure unnecessary. The most important site to determine is Doberus, which is believed to be the modern Doiran, due north of Salonika, and a little to the east of the Vardar, or river Axios.

§ 2. τεμὼν τὴν ὕλην. He had made a road by cutting down the timber,

3 Παίονας ἐστράτευσεν. τὸ δὲ ὄρος ἐξ Ὀδρυσῶν διϋόντες ἐν
 δεξιᾷ μὲν εἶχον Παίονας, ἐν ἀριστερᾷ δὲ Σιντοὺς καὶ Μαίδους.
 4 διελθόντες δὲ αὐτὸ ἀφίκοντο ἐς Δόβηρον τὴν Παιονικήν.
 5 πορευομένῳ δὲ αὐτῷ ἀπεγίγνετο μὲν οὐδὲν τοῦ στρατοῦ εἰ
 μὴ τι νόσῳ, προσεγίγνετο δὲ πολλοὶ γὰρ τῶν αὐτονόμων
 Θρακῶν ἀπαράκλητοι ἐφ' ἀρπαγὴν ἠκολούθουν, ὥστε τὸ
 πᾶν πλῆθος λέγεται οὐκ ἔλασσον πεντεκαίδεκα μυριάδων
 γενέσθαι· καὶ τούτου τὸ μὲν πλεόν πεζὸν ἦν, τριτημόριον
 6 δὲ μάλιστα ἵππικόν. τοῦ δ' ἵππικοῦ τὸ πλεῖστον αὐτοὶ
 7 Ὀδρύσαι παρέιχοντο καὶ μετ' αὐτοὺς Γέται. τοῦ δὲ πεζοῦ
 οἱ μαχαιροφόροι μαχιμώτατοι μὲν ἦσαν οἱ ἐκ τῆς Ῥοδόπης
 αὐτόνομοι καταβάντες, ὁ δὲ ἄλλος ὄμιλος ξύμμικτος πλήθει
 φοβερώτατος ἠκολούθει.

XCIX. Ξυνηθροίζοντο οὖν ἐν τῇ Δοβήρῳ καὶ παρε-
 σκευάζοντο, ὅπως κατὰ κορυφὴν ἐσβαλοῦσιν ἐς τὴν κάτω

§ 5. ἀ in ἀπεγίγνετο in rasura N. Bekk. Anecd. 82. 33, ἀπεγένετο· ἀπέθανε. Θουκυδίδης δευτέρῳ. Hesych. τριτημόριον· ἐλέγετο καὶ ἐπὶ τῆς μοίρας, καὶ ἐπὶ νομίματος ἀργυρίου. Laudat etiam Jul. Pollux viii. 66.

§ 6. τοῦ δὲ ἵππικοῦ N.T.

§ 7. σύμμικτος T.

either to clear it away, or in making bridges and embankments, or for both purposes.

§ 3. τὸ ὄρος. Here perhaps for τὴν ὄρειν, the mountainous country near Haemus and Rhodope; though Mount Cercine may be definitely meant.

§ 5. ἀπεγίγνετο. *Aberat*, or *absens fiebat*, i.e. ἀπώλλυτο, "dropped off." The meaning is, that the army in its progress rather increased than diminished, contrary to the usual custom in similar expeditions. "The gathered mass was set in motion, to swell in size as it went onwards, like a rolling snowball." (Cox, p. 151).—ἐφ' ἀρπαγὴν. The accusative is more usual with *persons*, ἐλθεῖν ἐπὶ τινα, "in quest of some one," but the dative with nouns expressing the object of an act, as ἐπὶ μισθῷ, "for pay." Yet we have *τρέχειν ἐπὶ κορυφῇ*, Ar. Av. 79.—λέγεται. The usual Greek exaggeration as to numbers is here conspicuous. The number of horse mentioned, about 50,000, is a

palpable impossibility from the want of stores of fodder.

§ 6. παρέιχοντο. "Supplied from themselves," or from their own resources. Thus a man is said *παρέχεσθαι ἀρετὴν*, "to exhibit virtue," in reference to his own character and resolution, but *παρέχειν ἰατρῷ*, "to submit to an operation," when the act contemplated is that of the surgeon on the patient.

§ 7. πλήθει. The sense seems to be "most formidable, if only from their numbers." By *ξύμμικτος*, sc. ὤν, the *ὄχλος* or general mass of camp-followers and contingents are described. Cf. Aesch. Pers. 52, Βαβυλῶν—πάμμικτον ὄχλον πέμπει σύρδην. Soph. Aj. 53, ξύμμικτα βουκόλων φρουρήματα.

XCIX. § 1. κατὰ κορυφὴν. "By the mountain crest," "by the high ground." A singular phrase, for which *κατὰ τὰς κορυφάς*, "over the peaks" (or high passes), would be more natural. The meaning seems to be, that he took the route that would allow a rapid descent

² Μακεδονίαν, ἧς ὁ Περδίκκας ἦρχεν. τῶν γὰρ Μακεδόνων εἰσὶ καὶ Λυγκησταὶ καὶ Ἑλιμιῶται καὶ ἄλλα ἔθνη ἐπάνωθεν, ἃ ξύμμαχα μὲν ἔστι τούτοις καὶ ὑπήκοα, βασιλείας δ' ἔχει καθ' αὐτά. τὴν δὲ παρὰ θάλασσαν νῦν Μακεδονίαν Ἀλέξανδρος ὁ Περδίκκου πατὴρ καὶ οἱ πρόγονοι αὐτοῦ, Τημενίδαι τὸ ἀρχαῖον ὄντες ἐξ Ἀργους, πρῶτον ἐκτῆσαντο καὶ ἐβασίλευσαν ἀναστήσαντες μάχῃ ἐκ μὲν Πιερίας Πίερας, οἱ ὕστερον ὑπὸ τὸ Πάγγαιον πέραν Στρυμόνος ὥκησαν Φάγρητα καὶ ἄλλα χωρία—καὶ ἔτι καὶ νῦν Πιερικὸς κόλπος καλεῖται ἢ ὑπὸ τῷ Παγγαίῳ πρὸς θάλασσαν γῆ—ἐκ δὲ τῆς Βοττίας καλουμένης Βοττιαίου, οἱ νῦν ὁμοροὶ Χαλκιδέων οἰκοῦσιν· τῆς δὲ Παιονίας παρὰ τὸν Ἀξιὸν ποταμὸν στενὴν τινα καθήκουσαν ἄνωθεν μέχρι Πέλλης καὶ θαλάσσης ἐκτῆσαντο, καὶ πέραν Ἀξίου μέχρι Στρυμόνος τὴν ⁴Μυγδονίαν καλουμένην Ἠδῶνας ἐξελάσαντες νέμονται. ἀνέστησαν δὲ καὶ ἐκ τῆς νῦν Ἑορδίας καλουμένης Ἑορδούς, ὧν οἱ μὲν πολλοὶ ἐφθάρησαν, βραχὺ δέ τι αὐτῶν περὶ

XCIX. § 1. *περδίκας* H., et N. superscripto, ut solet, alia manu altero κ.

§ 2. *λυγκισταὶ* F.H. *ἐλυγκησταὶ* T. *ἑλιμιῶται* Poppo, Bekk. Classen. cum F.H. *ἐλειμιῶται* N.T. Arnold. vulgo. *ἐλειμιῶται* A.J.

§ 3. *περὶ θάλασσαν* Classen. cum A.B. et plerisque. *παρὰ* F.H.N.V. Arnold. Poppo. *παρθάλασσαν* T. *τημινίδαι* V.N. *τημενίδα* T. *τοαρχαῖον* A.J. *πρῶτον* F.H.V.N.T. *πρῶτοι* A.J. vulgo. *φάγρητα* N. (non *φράγητα*) T.A.J. *βοττι* as expunctis litteris F., qui m. pr. *βοττιαίας* fortasse habuit. *βοττιαίας*—*καλουμένης* (sic) T., omisso *βοττιαίους*. Ἀξίων et mox Ἀξίου Arn. Bekk. (olim) Ἀξιὸν et Ἀξιὸν N.T. Poppo, Classen. A.J. et vulgo. *μυγδωνίαν* T. *ἠδῶνας* T.

§ 4. Hesych. Ἑορτος. ἢ Ἑορδός. Μακεδών. ἀπὸ ἔθνους. Vide Herod. vii. 185, 3. Vulgo cum T.A.J. legitur Ἑορδούς. *εορδίας* et *εὐρδούς* N. *βραχὺ τι* δέ τοι αὐτῶν T. *φυσικίαν* F. *ἀλμωπίας* *ἀλμώπας* N. *ἀλμωπίας* *ἀλμώπας* T. *ἀλμωπίας*, *ἀλμώπας* A.J.

intolower Macedonia. The mountain-ridge called *Κερκίνη* in 98, 2 is meant, which Arnold thinks was a branch of the Scardus (the western continuation of Haemus) in a south-easterly direction (like Rhodope from Haemus, or the Balkan range).

§ 2. *τῶν γὰρ κ.τ.λ.* He shows the reason why Perdiccas could be said *ἄρχειν* τῆς κάτω only. One or more of these tribes had formed the *βασιλεία* of Philippus, sup. 95. 2, inf. 100. 3, *ἐς τὴν Φιλίππου πρότερον οὖσαν ἀρχήν*.

§ 3. *Τημενίδα*. It was perhaps in compliment to his patron Archelaus, who was one of this family, that Eu-

ripides wrote his play of the Temenides or Temenidae. The hero was probably famed in old epics or Achaean legends about the Heraclidae, and regarded as the founder of a dynasty, like Neoptolemus (Pyrrhus) in Epirus. See Herod. viii. 137. 2, ix. 44, 2, where he is described as ruler of Argos. *ἀναστήσαντες*, i. e. *ἀναστάτους ποιήσαντες*.—*κόλπος*. Used, like the Latin *sinus*, of a retired inland nook or sheltered valley, or any region remote from cities. So India is 'extremi sinus orbis,' Georgic ii. 123.—*στενὴν τινα*. The ellipse of *χώραν* is remarkable, or perhaps *γῆν* is to be supplied from the preceding, 'a narrow strip.'

5 Φύσκαν κατώκηται, καὶ ἐξ Ἀλμωπίας, Ἀλμῶπας. ἐκρά-
τησαν δὲ καὶ τῶν ἄλλων ἐθνῶν οἱ Μακεδόνες οὗτοι ἅ καὶ
νῦν ἔτι ἔχουσι, τὸν τε Ἀνθεμούντα καὶ Γρηστωνίαν καὶ
6 Βισαλτίαν καὶ Μακεδόνων αὐτῶν πολλήν. τὸ δὲ ξύμπαν Μα-
κεδονία καλεῖται, καὶ Περδίκκας Ἀλεξάνδρου βασιλεὺς αὐτῶν
ἦν ὅτε Σιτάλκης ἐπήγει.

C. Καὶ οἱ μὲν Μακεδόνες οὗτοι, ἐπιόντος πολλοῦ
στρατοῦ, ἀδύνατοι ὄντες ἀμύνεσθαι ἔς τε τὰ καρτερὰ καὶ
2 τὰ τεῖχη ὅσα ἦν ἐν τῇ χώρᾳ ἐσεκομίσθησαν. ἦν δὲ οὐ
πολλά, ἀλλ' ὕστερον Ἀρχέλαος ὁ Περδίκκου υἱὸς βασιλεὺς
γενόμενος τὰ νῦν ὄντα ἐν τῇ χώρᾳ ὑποδόμησε καὶ ὁδοὺς
εὐθείας ἔτεμε, καὶ τὰλλα διεκόσμησε τά [τε] κατὰ τὸν
πόλεμον ἵπποις καὶ ὅπλοις καὶ τῇ ἄλλῃ παρασκευῇ κρείσ-
σουσι ἢ ξύμπαντες οἱ ἄλλοι βασιλῆς ὅκτῳ οἱ πρὸ αὐτοῦ
3 γενόμενοι. ὁ δὲ στρατὸς τῶν Θρακῶν ἐκ τῆς Δοβήρου
ἐσέβαλε πρῶτον μὲν ἐς τὴν Φιλίππου πρύτερον οὔσαν ἀρχήν,
καὶ εἶλεν Εἰδομένην μὲν κατὰ κράτος, Γορτυνίαν δὲ καὶ

§ 5. γρηστωνίαν F.V.N.T.A.J. Vulgo κρηστωνίαν. βισαντίαν F.V. βισαλτίαν N.
superscripto σαν alia manu. καὶ σαλτίαν T.

§ 6. ἐποίει T.

C. § 1. ἀμύνεσθαι N.V. ἀμύνεσθαι T.A.J.

§ 2. τὰλλα A.J. κρείσσον N.V.T. κρείσσουσι, ἢ A.J. Illud Popponi magis
placet (etsi κρείσσουσι cum Bekkero in textu habet), cum dativum, quo ὥστε αὐτὴν
κρείσσω εἶναι significatur, sequi debeat τῆς ξυμπάντων. οἱ ante ἄλλοι om. F.H.V.N.T.
[οἱ ἄλλοι βασιλῆς ὅκτῳ] Dobraeus. Solum v. ὅκτῳ ab interpp. additum suspiciatur
Poppo. βασιλεῖς N., ut solet, et sic semper T.

§ 3. Εἰδομένην Classen. ὁδομένην V. m. recent., et γρ. N. εἶλε εἰδομένην T. καὶ
εἶλον εἰδομένην μὲν κατακράτος A.J. ἀλλ' ἅττα V.N. ἀλλάττα T. ἐδύναντο F.H.V.N.T.
Vulgo cum A.J. ἠδύναντο.

§ 2. Βισαλτίαν. Virg. Georg. iii.
461, "Bisaltiae quo more solent acerque
Gelonus." It is particularly to be ob-
served, that neither in his description
of Macedonia, nor in his inquiries into
the early history of Greece (i. 1—23)
does the author give any indications
that he knew of the history of Herodo-
tus, who in lib. vii. and elsewhere treats
largely of Macedonia. But Thucydides,
as having property in Thasos, must
have been well acquainted with the
neighbouring country; and he appears
to describe the various nations and
boundaries, as well as the distances,
from personal knowledge.

C. § 1. οὐ πολλά. Viz. τὰ τεῖχη,
καρτερὰ meaning naturally strong posi-
tions. — ὁδοὺς εὐθείας ἔτεμε. The
straightness of Roman roads has often
been remarked; and they may have
learnt this, as so many other arts, from
the Greeks. Cf. Pind. Pyth. v. 84,
εὐθύτομον τε κατέθηκεν—πεδιάδα ἔμμεν
ἱππόκροτον σκυρωτὰν ὁδόν. The technical
term is τέμνειν ὁδόν, as in Eur. Phoen.
i, ὦ τὴν ἐν ἄστροις οὐρανοῦ τέμνων ὁδόν,
and Herod. iv. 136, 3, οὐ τετμημένων τῶν
τῶν ὁδῶν.

§ 3. Εἰδομένην κ.τ.λ. "All these places
are rightly laid down by Dr Cramer in
the upper part of the valley of the

Ἀταλάντην καὶ ἄλλα ἅττα χωρία ὁμολογία διὰ τὴν Ἀμύντου
 φιλίαν προσχωροῦντα, τοῦ Φιλίππου υἱέος, παρόντος· Εὐ-
 4 ρωπὸν δὲ ἐπολιόρκησαν μὲν, ἐλεῖν δὲ οὐκ ἐδύναντο. ἔπειτα
 δὲ καὶ ἐς τὴν ἄλλην Μακεδονίαν προὔχῳρει τὴν ἐν ἀριστερᾷ
 5 Πέλλης καὶ Κύρρου. ἔσω δὲ τούτων ἐς τὴν Βοττιαίαν καὶ
 Πιερίαν οὐκ ἀφίκοντο, ἀλλὰ τὴν τε Μυγδονίαν καὶ Γρηστω-
 6 νίαν καὶ Ἀνθεμουῖντα ἐδήρουν. οἱ δὲ Μακεδόνες πεζῶ μὲν
 οὐδὲ διένοοῦντο ἀμύνεσθαι ἵππους δὲ προσμεταπεμψάμενοι
 ἀπὸ τῶν ἄνω ξυμμάχων, ὅπη δοκοῖ, ὀλίγοι πρὸς πολλοὺς
 7 ἐσέβαλλον ἐς τὸ στράτευμα τῶν Θρακῶν. καὶ ἡ μὲν προσπέ-
 σοιεν οὐδεὶς ὑπέμενεν ἄνδρας ἱππέας τε ἀγαθοὺς καὶ τεθω-
 ρακισμένους, ὑπὸ δὲ πλήθους περικληρόμενοι [αὐτοὺς] πολ-
 λαπλασίῳ τῷ ὀμίλῳ ἐς κίνδυνον *καθέστασαν, ὥστε τέλος
 ἡσυχίαν ἦγον, οὐ νομίζοντες ἱκανοὶ εἶναι πρὸς τὸ πλεόν
 κινδυνεύειν.

CI. Ὁ δὲ Σιτάλκης πρὸς τε τὸν Περδίκκαν λόγους
 ἐποιεῖτο ὧν ἔνεκα ἐστράτευσεν, καὶ ἐπειδὴ οἱ Ἀθηναῖοι οὐ
 παρήσαν ταῖς ναυσίν, ἀπιστοῦντες αὐτὸν μὲν ἤξειν, δῶρα

§ 4. προὔχῳρει Bekk. (olim) Classen. et sic N. προὔχῳρει T. A.J. πέλλης V.
 πέλλης N. πέλλης καὶ κύρου T. κύρρου A.J.

§ 5. ἔσω τοῦδε ἐς F. ἔσω δὲ τούτων εἰς T. μυγδωνίαν T.

§ 6. ἵπποις H. ὅποι δοκοῖ H. ὅπη δοκοῖ N., οἱ in rasura. ὅπη δοκοῖ T.A.J.
 δοκεῖ nonnulli. ἐσέβαλον F.H.V.N.A.J. ἐσσεβαλον (sic) T.

§ 7. ὑπέμενεν N.V. ἐπέμενεν T. περικλειόμενοι N.T.A.J. καθέστασαν Bekk.
 Libri καθίστασαν.

CI. § 1. δῶρα δὲ—αὐτῷ in parenthesis Classen. δῶρά τε vulgo. δῶρα τὲ N., ut
 fere solet, et T.

Axius, by which Sitalces was now
 descending." Arnold.—τὴν Ἀμύντου
 φιλίαν. The friendship of Sitalces for the
 son of Philippus was mentioned in 95, 3.

§ 7. ὑπὸ δὲ πλήθους κ.τ.λ. The Ma-
 cedonians were superior in valour and
 in their cavalry, but inferior in number,
 so that when on each occasion they were
 surrounded, they found the risk too
 great, and at last desisted from charging.
 The imperfect could only mean, "they
 kept putting themselves into danger by
 the (Thracian) army being many times
 greater than their own."

CI. § 1. ἐστράτευσε. Viz. Sitalces:
 see 95. 1. He appears to have been
 alarmed at the course which events

were taking, and to have doubted the
 reality of the Athenian promises to
 assist him; cf. 95. 2, where his engage-
 ment to terminate the Chalcidic war is
 mentioned as the condition of their
 aid. It was the defection of Seuthes,
 who was virtually bought over by Per-
 diccas, that did as much as anything
 to break up the expedition, the absence
 of the Athenian fleet being in fact the
 excuse. See Cox, i. p. 151.—οὐ παρή-
 σαν. See 95. 3.—μὴ ἤξειν, cf. i. 10, 1, οὐκ
 ἀκριβεῖ ἂν τις σημείῳ χρώμενος ἀπιστοῖ
 μὴ γενέσθαι τὸν στόλον τοσοῦτον.—δῶρα
 δὲ κ.τ.λ. 'though they had sent him
 presents and envoys urging him to
 come.'

δὲ καὶ πρέσβεις ἔπεμψαν αὐτῷ, ἕς τε τοὺς Χαλκιδέας καὶ
 Βοττιαίους μέρος τι τοῦ στρατοῦ πέμπει καὶ τειχίρει
 2 ποιήσας ἐδῆον τὴν γῆν. καθημένου δ' αὐτοῦ περὶ τοὺς
 χώρους τούτους οἱ πρὸς νότον οἰκοῦντες Θεσσαλοὶ καὶ Μάγ-
 νητὲς καὶ οἱ ἄλλοι ὑπήκοοι Θεσσαλῶν καὶ οἱ μέχρι Θερμο-
 πυλῶν Ἕλληνες ἐφοβήθησαν μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς
 3 χωρήσῃ, καὶ ἐν παρασκευῇ ἦσαν. ἐφοβήθησαν δὲ καὶ οἱ
 πέραν Στρυμόνος πρὸς βορέαν Θρᾶκες, ὅσοι πεδία εἶχον,
 Παναῖοι καὶ Ὀδόμαντοι καὶ Δρῶοι καὶ Δερσαῖοι· αὐτόνομοι
 4 δ' εἰσὶ πάντες. παρέσχε δὲ λόγον καὶ ἐπὶ τοὺς τῶν Ἀθηναίων
 πολεμίους Ἕλληνας, μὴ ὑπ' αὐτῶν ἀγόμενοι κατὰ τὸ ξυμ-
 5 μαχικὸν καὶ ἐπὶ σφᾶς χωρήσωσιν. ὁ δὲ τὴν τε Χαλκιδικὴν
 καὶ Βοττικὴν καὶ Μακεδονίαν ἅμα ἐπέχων ἔφθειρεν· καὶ
 ἐπειδὴ αὐτῷ οὐδὲν ἐπράσσετο ὧν ἔνεκα ἐσέβαλε, καὶ ἡ
 στρατιὰ σίτον τε οὐκ εἶχεν αὐτῷ καὶ ὑπὸ χειμῶνος ἔταλαι-
 πώρει, ἀναπείθεται ὑπὸ Σεύθου τοῦ Σπαρδάκου, ἀδελφιδοῦ
 ὄντος καὶ μέγιστον μεθ' αὐτὸν δυναμένου, ὥστ' ἐν τάχει
 6 ἀπελθεῖν. τὸν δὲ Σεύθην κρύφα Περδίκκας, ὑποσχόμενος
 ἀδελφὴν ἑαυτοῦ δώσειν καὶ χρήματα ἐπ' αὐτῇ, προσποιεῖται.

§ 2. χωρήσει V.N. χωρήσῃ A.J.

§ 3. πέρα N., *ν superscripto alia manu*. θρᾶκεσ A. θράκες J. δρῶοι F. Hesych. Παναῖοι· ἔθνος Θράκιον. (πάνανιοι codex).

§ 4. ἐπίσφας A.J., *ut et sup.* § 2.

§ 5. καὶ τὴν βοττικὴν T. ἀπέχων J. σίτον τε N. σίτον τε T. σπαρδάκου F.H.V.N. (non σπαρδόκου). Confer Σάδοκος, παρδάκου T. Σπαρδόκου A.J. μεθ' ἑαυτὸν F.H.V.N. (non μεθ' αὐτόν). μεθ' αὐτόν T. Vulgo μετ' αὐτόν.

§ 6. ^σθευθην T.

§ 3. τὴν Ἀμύντου φίλαν. See 95. 3.

§ 4. παρέσχε, *sc.* ὁ Σιτάλκης. "He caused a rumour to spread amongst those Hellenic states that were hostile to Athens, that perhaps he might invade them too, by virtue of the alliance lately made with the Athenians, and induced by them to do so."—ἀγόμενοι, *viz.* οἱ ὑπὸ Σιτάλκου Θρᾶκες.

§ 5. ἐπέχων. The Schol. explains this by ἐπικέμενος, "without allowing them any rest;" but Poppo thinks the sense is rather "occupying and holding close in his power." Arnold cites several examples of ἐπισχεῖν in this sense from Herodotus e.g. viii. 35, 1, and ix. 31, 2

and 4. αὐτῷ, used as in i. 6, 3. καὶ οἱ πρεσβύτεροι αὐτοῖς, &c.—ὧν ἔνεκα. Cf. 95. 3, ἀμφοτέρων οὖν ἔνεκα τὴν ἔφοδον ἐποιεῖτο.

§ 6. προσποιεῖται. 'Endeavours to gain him over to his side.'—ἀναπείθεται. "He is induced reluctantly to alter his plans, so as to retire as quickly as he could." See on i. 4. § 1. Seuthes was his nephew, Spardacus being (apparently) a brother of Sitalces—μεθ' αὐτόν, "next after himself." So *sup.* 97. 6, πολὺ δευτέρα μετὰ τὴν Σκυθῶν. Aesch. Theb. fin., μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν ὅδε Καδμείων ἤρνεε πόλιν.

7 καὶ ὁ μὲν πεισθεὶς καὶ μέινας τριάκοντα τὰς πάσας ἡμέρας, τούτων δὲ ὀκτὼ ἐν Χαλκιδεῦσιν, ἀνεχώρησε τῷ στρατῷ κατὰ τάχος ἐπ' οἴκου. Περδίκκας δὲ ὕστερον Στρατονίκην
8 τὴν ἑαυτοῦ ἀδελφὴν δίδωσι Σεύθῃ, ὥσπερ ὑπέσχετο· τὰ μὲν κατὰ τὴν Σιτάλκου στρατείαν οὕτως ἐγένετο.

CII. Οἱ δὲ ἐν Ναυπάκτῳ Ἀθηναῖοι τοῦδε τοῦ χειμῶ-
νος, ἐπειδὴ τὸ τῶν Πελοποννησίων ναυτικὸν διελύθη, Φορ-
μίωνος ἡγουμένου ἐστράτευσαν, παραπλεύσαντες ἐπ' Ἀσ-
τάκου καὶ ἀποβάντες, ἐς τὴν μεσόγειαν τῆς Ἀκαρνανίας
2 τετρακοσίοις μὲν ὀπλίταις Ἀθηναίων τῶν ἀπὸ τῶν νεῶν, 2 τετρακοσίοις δὲ Μεσσηνίων, καὶ ἔκ τε Στράτου καὶ Κορόντων καὶ ἄλλων χωρίων ἄνδρας οὐ δοκοῦντας βεβαίους εἶναι ἐξήλασαν, καὶ Κύνητα τὸν Θεολύτου ἐς Κόροντα καταγα-
3 γόντες ἀνεχώρησαν πάλιν ἐπὶ τὰς ναῦς. ἐς γὰρ Οἰνιάδας, αἰεὶ ποτε πολεμίους ὄντας, μόνους Ἀκαρνανῶν οὐκ ἐδόκει δυνατὸν εἶναι χειμῶνος ὄντος στρατεῦειν· ὁ γὰρ Ἀχελῷος ποταμὸς ῥέων ἐκ Πίνδου ὄρους διὰ Δολοπίας καὶ Ἀγραίων καὶ Ἀμφιλόχων καὶ διὰ τοῦ Ἀκαρνανικοῦ πεδίου ἄνωθεν μὲν παρὰ Στράτον πόλιν, ἐς θάλασσαν δὲ ἐξίεις παρ' Οἰ-
νιάδας καὶ τὴν πόλιν αὐτοῖς περιλιμνάζων ἄπορον ποιεῖ

§ 7. κατατάχος A.J., ut sup. 100. 3, κατακράτος.

§ 8. τὰ μὲν κατὰ F. τὰ μὲν οὖν κατὰ vulgo. στρατίαν V. στρατίαν N. στρατίαν T. στρατείαν A.J.

CII. § 1. τοῦδε τοῦ F.H.N.V.T. Vulgo τοῦ αὐτοῦ. ἐπ' ἀστακοῦ libri. μεσσηνίων N.T.

§ 2. καὶ ἔκ τε F.T.A.J. καὶ om. H.V.N. [καὶ] ἔκ τε Poppo. καὶ ἔκ τε Arn. Bekk. θεολύτου N., ε in rasura; et qui τ ex correct., F. θεολύντου T.

§ 3. αἰεὶ ποτε T. ἀγραίων N.T.A.J. ἀκαρνανικοῦ T. δ' ἐξίεις Arnold. Classen. δὲ ἐξίεις Bekk., Poppo ex conj. pro διεξίεις. διεξίεις N. Post αὐτοῖς deletae in F duae tresve litterae. Alii τοῖς, τοι, vel τε addunt. Ἀν αὐτοῖς τείχεσι περιλιμνάζων?

CII. § 1. ἐπ' Ἀστάκου. A town on the coast of Acarnania not far from Oenidae, and about twenty miles N.W. of the mouth of the Achelous (sup. 30. 1). The syntax, as both Arnold and Poppo point out, is ἐστράτευσαν ἐς τὴν μεσόγειαν, Astacus being merely mentioned as the place of disembarking.—καταγαγόντες, “having restored.” Cf. 95. 2. The technical term for bringing back one who has been banished. Aesch. Theb. 644, κατὰξω δ' ἄνδρα τόνδε καὶ πόλιν ἔξει πατρίων δωμάτων. τ' ἐπιστροφάς.—τῶν ἀπὸ τῶν νεῶν. Viz. the

twenty triremes mentioned in 86. 2 as anchored off the northern headland of the strait. They were therefore ἐπιβάται or marines.

§ 2. οὐ δοκοῦντας. “Who were thought not to be staunch” (firm in their allegiance to Athens).

§ 3. ἐς. As here and below (τὴν πόλιν αὐτοῖς) the name refers to the people rather than the city, both having, it would seem, the same name. In either case ἐπὶ is more usual with στρατεῦειν, and perhaps the writer intended to say ἐσβάλλειν.—περιλιμ-

4 ὑπὸ τοῦ ὕδατος ἐν χειμῶνι στρατεύειν. κεῖνται δὲ καὶ τῶν
 νήσων τῶν Ἐχινάδων αἱ πολλαὶ καταντικρὺ Οἶνιαδῶν, τοῦ
 Ἀχελώου τῶν ἐκβολῶν οὐδὲν ἀπέχουσαι, ὥστε μέγας ὢν
 ὁ ποταμὸς προσχοῖ ἀεὶ καὶ τὰ τῶν νήσων αἱ ἡπείρωνται,
 ἐλπίς δὲ καὶ πάσας οὐκ ἐν πολλῷ τινι ἂν χρόνῳ τοῦτο παθεῖν,
 5 τό τε γὰρ ῥεῦμά ἐστι μέγα καὶ πολὺ καὶ θολερόν, αἱ τε
 νῆσοι πυκναί, καὶ ἀλλήλαις τῆς προσχώσεως τὸ μὴ σκε-
 δάννυσθαι ξύνδεσμοι γίνονται, παραλλὰξ καὶ οὐ κατὰ
 στοίχον κείμεναι οὐδ' ἔχουσαι εὐθείας διόδους τοῦ ὕδατος
 6,7 ἐς τὸ πέλαγος. ἐρήμοι δ' εἰσὶ καὶ οὐ μεγάλοι. λέγεται δὲ καὶ
 Ἀλκμαίωνι τῷ Ἀμφιάρεω, ὅτε δὴ ἀλάσθαι αὐτὸν μετὰ τὸν
 φόνον τῆς μητρός, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰ-
 κεῖν, ὑπειπόντα οὐκ εἶναι λύσιν τῶν δειμάτων πρὶν ἂν εὐρῶν

§ 4. κατ' ἀντικρὺ οἰνιαδῶν T. προσχοῖ T., ut videtur.

§ 5. ῥεῦμα ἐστὶ T. τὸ μὴ σκεδάννυσθαι, h. e. ὥστε μὴ, tres libb., non male. τῷ N. τῷ Bekk. τῷ Bekk. Verum fortasse est τοῦ μὴ. συνδεσμοὶ T. γίνονται N. παραλλὰξ F. et pr. m. T.

§ 6. ἐρήμοι δὲ εἰσὶ N. T.

7. Hesych. χρῆσαι θεσπίσαι. Id. δειμάτων φόβων. Poeticum videtur, fortasse

νάων. The winter floods of the Achelous had made the lands round this settlement "a network of marshes and lagoons" (Cox, p. 149).

§ 4. οὐδὲν. We should expect οὐ μακράν. Compare 94. 4, αἱ νῆες οὐδὲν στέγουσαι. Our idiom is very similar, "at no distance from," &c. So διεῖχον πολὺ ἀπ' ἀλλήλων sup. 81. 3.—προσχοῖ ἀεὶ "keeps making fresh deposits." So Aeschylus calls the mouths of the Nile προστόμια λεπτοψάμαθα, Suppl. 2. Herodotus, in the same intelligent spirit, II. 11, 12, speculates on the effects of river mud in the course of long ages; and our author's explanation of the cause of earthquake waves in III. 89 is not less physically accurate. The alluvial islands, Sir G. W. Cox observes, p. 149, have long ago become nearly all of them attached to the mainland, and the site of Oeniadae can no longer be fixed with certainty.—ἡπείρωνται. "Have already become mainland," the perfect of ἡπειροῦσθαι, like ἱερωμένης, sup. 2. 1. (In VI. 1 (Σικελία) ἐν εἴκοσι σταδίῳ μάλιστα μέτρω

τῆς θαλάσσης διειργεται τὸ μὴ ἡπειρος οὔσα, Mr Shilleto proposed to read τὸ μὴ ἡπειροῦσθαι or ἡπειρῶσθαι, "from becoming (being) part of the mainland,"—a very ingenious conjecture).

§ 5. ξύνδεσμοι. "The islands serve to connect the depositions" (mud-flats) "made by the river with one another, so that the soil should not be dispersed in the sea." Arnold. It is the general habit of mud-bearing rivers to form very winding and frequently changing channels before finally entering the sea, as if loth to leave the mainland and prolonging their stay upon it.—For τὸ μὴ, i. e. ὥστε μὴ, see 75. 1. The dative could only mean "by not being dispersed," which clearly gives no sense.—παραλλὰξ, not in parallel rows, but so that one island lies just opposite to the channel between two others. Soph. Aj. 1087, ἔρπει παραλλὰξ ταῦτα.

§ 7. λέγεται. He quotes some legend connected with the *Thebaica*, from the λόγιοι or λογοποιοί, perhaps, —for he specifies no authority, so little was a written literature then in use. The

ἐν ταύτῃ τῇ χώρᾳ κατοικίσηται ἥτις ὅτε ἔκτεινε τὴν μητέρα
μήπω ὑπὸ ἡλίου ἑωρᾶτο μηδὲ γῇ ἦν, ὡς τῆς γε ἄλλης αὐτῷ
8 μεμιασμένης. ὁ δ' ἀπορῶν, ὡς φασί, μόλις κατενόησε τὴν
πρόσχωσιν ταύτην τοῦ Ἀχελώου, καὶ ἐδόκει αὐτῷ ἱκανῇ
ἂν κεχώσθαι δίαίτα τῷ σώματι ἀφ' οὐπερ κτείνας τὴν μη-
9 τέρα οὐκ ὀλίγον χρόνον ἐπλανᾶτο. καὶ κατοικισθεὶς ἐς
τοὺς περὶ Οἰνιάδας τόπους ἐδυναστευσέ τε καὶ ἀπὸ Ἀκαρ-
νᾶνος, παιδὸς ἑαυτοῦ, τῆς χώρας τὴν ἐπωνυμίαν ἐγκατελι-
10 πεν. τὰ μὲν περὶ Ἀλκμαίωνα τοιαῦτα λεγόμενα παρελά-
βομεν.

CIII. Οἱ δὲ Ἀθηναῖοι καὶ ὁ Φορμίων ἄραντες ἐκ τῆς
Ἀκαρνανίας καὶ ἀφικόμενοι ἐς τὴν Ναύπακτον ἅμα ἦρι
κατέπλευσαν ἐς τὰς Ἀθήνας, τοὺς τε ἐλευθέρους τῶν αἰχμα-

ex senariis sumptum, e.g. οὐ γάρ τις ἔσται δειμάτων λύσις, πρὶν ἂν | χώραν τιν'
εὐρῶν τῇδὲ που κατοικίῃ, | ἥτις τῶδ', ὡς τὴν μητέρ' ἔκτεινες τάλας, | μήπω ποτ' εἰς
ὀφθαλμὸν ἦλθεν ἡλίου, | ὡς τῆς ἀπάσης σοι μιανθείσης χθονός. Ceterum V. χρῆσαι
ταύτην τὴν γῆν οἰκεῖν, et sic N., qui χρῆσαι minusculis litteris in marg. habet. Vide
not. crit. 97, 3.—ὑπειπὼν legitur I. 90, 4. κατοικήσεται N.V.T., solito errore.
[μηδὲ γῇ ἦν] Cobet. Var. Lect. p. 441, qui verba inclusa ex scholiis inserta esse credit.
Idem ego olim in margine ex mea conjectura adscripseram. μὴ δὲ T.

§ 9. κατέλιπε F.H. ἐγ alia manu superser. N. τῆς χώρας ἐπωνυμίαν ἐγκατέλιπε
T. τὰ μὲν οὖν περὶ N.T. vulgo, nescio an recte. Cf. 101. 8. Tum λέγομεν ᾧ H.N.V.
et corr. F. λέγομεν, ᾧ T. λεγόμενα A.J.

words δειμάτων λύσιν seem a citation from an iambic rather than an epic source.—ἥτις μήπω ἑωρᾶτο. We have here a close approximation to the Latin idiom, *quae nondum visa esset*, or *quam nondum sol adspexisset*. The Greek however better admits the imperfect ἑωρᾶτο, "was not yet in sight." Both the ἥτις and the μὴ are used because the island was only conceived; its very existence is hypothetical. Compare the very similar oracle about the island of Rhodes in Pind. vii. 55 seqq., and Delos, according to an interesting fragment of the same poet cited by Strabo, p. 485.—αὐτῷ, "for him," viz., for his residence on it.

§ 8. μόλις. "At last the idea occurred to him of the alluvial mud-bed of the Achelous, and he thought it *would have been* raised high enough by this time for him to make it his habitation and to support life in, if he reckoned the long

period of his wanderings since he slew his mother." The syntax is ἐδόκει ὅτι ἐκέχωτο ἂν ἡ νῆσος ἐν χρόνῳ τῆς πλάνης. He conceived that the island was then, i. e. at the time of the murder, unmade, ὅτε ἔκτεινε, but that it might have grown up since then, and so the actual words of the oracle would be satisfied.—For κεχώσθαι ἂν, which Poppo wrongly regards as the perfect, see v. 46, 3, εἰπεῖν ἐκέλευον, ὅτι καὶ σφεῖς, εἰ ἐβούλοντο ἀδικεῖν, ᾗδ' ἂν Ἀργείους ξυμμάχους πεποιήσθαι, viz. ὅτι ἐπεποιήντο ἂν.—δίαίτα. By a not uncommon idiom, the thing is mentioned instead of the place of it, as ψῆφον παρ' αὐτὴν is "close to the place where the votes were given," Eur. Iph. T. 967. The late Roman writers use *diacta* for a suite of rooms.

CIII. § 1. κατέπλευσαν. "Sailed back," "sailed into the port of Athens." The free captives (the Helots probably having been already sold) were reserved

λώτων ἐκ τῶν ναυμαχιῶν ἄγοντες, οἳ ἀνὴρ ἀντ' ἀνδρὸς
 2 ἐλύθησαν· καὶ τὰς ναῦς αἷς εἶλον. καὶ ὁ χειμὼν ἐτελεύτα
 οὗτος, καὶ τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυ-
 δίδης ξυνέγραψεν.

CIII. § 2. Alterum ἐτελεύτα deest in quibusdam. Satis erat addere καὶ ὁ
 χειμὼν ἐτελεύτα καὶ τρίτον ἔτος τῷ πολέμῳ ὃν Θ. ξυνέγραψεν. Nec tamen desunt
 exempla verbi περισσῶς repetiti, e.g. Herod. i. in prooemio, ὥς μήτε τὰ γενόμενα—
 ἐξίτηλα γένηται, μήτε ἔργα μεγάλα—ἀκλεᾶ γένηται. Et eadem fere formula utitur
 Thuc. v. 51 fin., καὶ ὁ χειμὼν ἐτελεύτα, καὶ δωδέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.
 ξυνέγραψε T.A.J.

for the purpose of exchanging prisoners
 man for man, and so avoiding the delays
 and difficulties of ransom on both sides.

Poppo compares v. 3, 4, τὸ δὲ ἄλλο ἐκο-
 μίσθη ὑπ' Ὀλυνθίων, ἀνὴρ ἀντ' ἀνδρὸς
 λυθείς.

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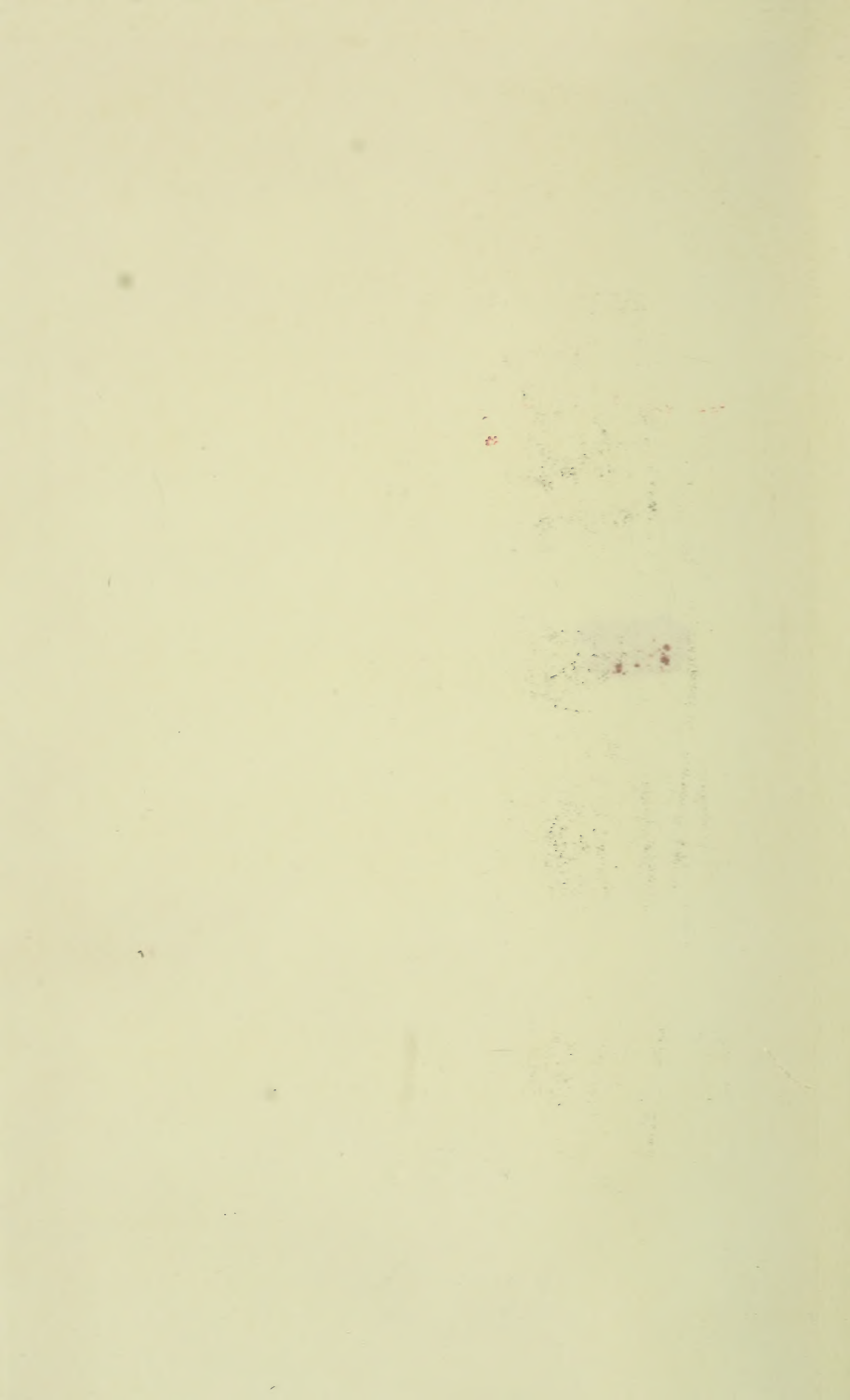
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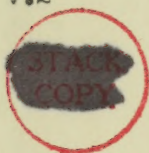
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